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**Fraternal**

JOURNAL OF THE  
BAPTIST MINISTERS' FELLOWSHIP



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JULY, 1952

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# THE RÜSCHLIKON ISSUE

## INTRODUCTORY

WITH characteristic generosity and breadth of view, the Editorial Board have once more granted space in the *Fraternal* to a non-British institution—this time to the Rüschrlikon Baptist Theological Seminary, Switzerland.

The Seminary, founded in 1949 by the Southern Baptist Convention of U.S.A., is to British readers almost unknown, and in consequence somewhat mysterious and romantic. Its purpose is to serve as a standard theological college for European Baptist groups who are too small to maintain their own; to become an international post-graduate college for students from countries which have their own training centres; and to provide, both through school studies and summer conferences, a common meeting-ground for all European Baptists, British as well as Continental.

The articles in this issue of the *Fraternal* have all been contributed by members of the Rüschrlikon staff, and it is a great joy to me personally thus to introduce my new friends of the United States and continental Europe to my old friends of the British ministry.

As President, Dr. J. Nordenhaug has written about the general life and purpose of the seminary; and as Business Manager, Dr. J. D. Franks has described the summer conferences for which he is responsible. Each member of the faculty (with the exception of Dr. J. D. Hughey, who joined the seminary staff too late to participate) has freely chosen a subject within his particular field. The result will, I hope, provide a vivid picture of our work in this lovely place, and some indication of our thinking in this theological crucible of American, Continental, and British traditions.

In conclusion, let me express cordial thanks to all my British friends for their interest in continental work, and to my Rüschrlikon colleagues for their contribution to the *Fraternal*. May the Lord bless us all in our respective spheres of service.

ARTHUR B. CRABTREE.

We acknowledge gratefully the service rendered by the Faculty of Rüschrlikon Seminary in producing the present issue of the *Fraternal* Magazine and to A. B. Crabtree for all the trouble he has taken in organising the same. We are glad, also, that Dr. J. D. Hughey, Jr., made time, possibly at some inconvenience to himself, to furnish us with the article on pastoral work. We would like to think that, with the fuller knowledge gained through the pages of our Magazine, there will result a deepened interest in the work of this truly unique Seminary. In the name of the B.M.F.—greetings and good wishes to the Faculty and students of Rüschrlikon.

ED. BOARD.

## THE RÜSCHLIKON SEMINARY

IN the picturesque Swiss village of Rüschtikon the Baptist Theological Seminary was opened in 1949 under the sponsorship of the Foreign Mission Board of the Southern Baptist Convention, U.S.A. Since then Rüschtikon has become a household word among the Baptists of continental Europe, who now associate the name with Christian fellowship and ministerial training on an international plane.

The idea of a seminary in the heart of Europe where men called of God to preach the Gospel would be given the opportunity of study on a high scholastic level in the setting of an international fellowship had been the cherished dream of many Baptist leaders for more than a generation. Through the establishment of the seminary in Rüschtikon this dream reached its fulfilment in an ideal location. Rüschtikon is situated about eight kilometers south-west of the city of Zürich. Frequent trains, buses, and in the summer-time even boats, connect Rüschtikon with Zürich. The campus is beautifully landscaped and enjoys a magnificent view of Lake Zürich and the snow-capped Alps to the south.

The Seminary property was formerly the luxurious estate of a prominent Swiss family. The main building is constructed in a modified baroque style. A new building which will contain student dormitory, dining-hall and kitchen, recreation room and various quarters for the personnel is now under construction, and will be ready for occupancy at the beginning of the fall semester, 1952. The buildings and grounds are well adapted for various kinds of summer conferences in which the Baptists of Europe may get together for fellowship and study.

It seems particularly fitting that the Seminary should be located in Zürich, where over four hundred years ago our Baptist forebears witnessed so heroically to their faith. To-day Zürich is a modern, progressive metropolis of 400,000 population, forming one of the most important European centres of religious life and culture. Here in Switzerland, with its glorious tradition of democracy and individual liberty, there is complete freedom to teach and function according to our Baptist convictions.

The ideals of the Seminary are rooted in the deep conviction that the Bible is the authoritative word of God, and that God has revealed Himself in Jesus Christ, the incarnate, crucified, risen, reigning and returning Son of God; that Christ is the only Saviour of a lost world, and that the presence of God through His Holy Spirit enables us so to live and witness for Jesus Christ that people everywhere may find salvation and eternal life through faith in Him.

We are convinced that the eternal purpose of God and the plight of the modern world call for the service of consecrated men, whose faith in Christ is deep and real. Only men, therefore, who have had and continue in a vital personal faith in Christ are



accepted as students. Our aim is to foster in such men those spiritual and intellectual qualities which will make them effective in interpreting and extending the Gospel in their respective nations. Fervent evangelism and high scholarship not only can, but should, go hand in hand.

The international character of the Seminary serves to promote understanding and co-operation between men of various national backgrounds. Many problems do, of course, arise, when forty students from sixteen different nations live and study together. The political and national differences crystallised by the recent world war are not easily bridged. But in a remarkable way the atmosphere of Christian love serves to remove provincial prejudices and to unite in comradeship those who even very recently were "enemies." Each student is encouraged to exemplify the very best in his own national tradition and culture, in such a way that students from other nations will come to appreciate it and desire to share it. The spirit of Rüschrlikon is prophetic of a better day, in the relation of Christians across the national and linguistic boundaries of Europe.

Since so many languages are represented in the student body, English is used as the language of instruction. The years of study in Rüschrlikon will therefore give the student, in addition to his theological training, facility in reading, speaking, and writing the English language.

The Seminary was established with the specific purpose of serving the indigenous needs of European Baptists. In order to effect a thorough liaison between the Seminary and the various nations of Europe the school enjoys the services of a Board of Trustees, whose members are nominated by the Baptist Unions in their respective countries, and elected by the Foreign Mission Board in Richmond, Virginia. The present trustees from Britain are Rev. M. E. Aubrey and Rev. Ernest A. Payne. The Board of Trustees usually holds its annual meeting in Rüschrlikon in the month of March.

Outstanding Baptist leaders from Austria, Denmark, England, Finland, France and Belgium, Germany, Holland, Italy, Norway, Spain, Sweden, Switzerland and several Eastern European countries render invaluable service, by their help in the selection of students, in the adaptation of the teaching objectives to the actual conditions and needs confronting the Baptist ministers in their own nation, in the comparison and evaluation of varying national standards of pre-university studies, in securing valuable books and Baptist documents for our library, and in promoting Rüschrlikon as an international Baptist centre in the heart of Europe.

Financial support comes from the churches of the Southern Baptist Convention, through their Foreign Mission Board. Few, if any, of the world undertakings of this Board has met with such widespread interest and enthusiastic support as has the school in Rüschrlikon. We, who labour here from day to day, constantly

feel the power of the intercession of literally thousands of our fellow-believers in the United States and elsewhere.

The faculty is composed of men who, by Christian consecration, academic training, and practical experience, are well qualified to teach in their fields. Dr. Arthur Bamford Crabtree, born in England, is professor of Theology. Dr. John Allen Moore, a native of Mississippi, is professor of Church History and Missions. Dr. Heber Fletcher Peacock, born in Arizona, is professor of Greek and New Testament Interpretation. Dr. John Drayton Williams Watts, a native of South Carolina, is the professor of Hebrew and Old Testament Interpretation. Dr. John David Hughey, Jr., also a native of South Carolina, serves as professor in Pastoral Theology. Mr. Claus Meister, born in Königsberg, Germany, is instructor in Biblical Backgrounds and Greek. Dr. Jesse Dee Franks, a native of Mississippi, is the Business Manager and Director of Public Relations. Dr. Josef Nördenhaug, born in Oslo, Norway, is the President, and has been serving as professor of Homiletics and Religious Journalism.

Students are admitted only upon the recommendation of the Baptist Union in their own country and the Rüsclikon trustee there. They are classified in three categories. Those who desire to enter the Seminary but who lack their pre-university examination, may be accepted for conditional enrolment, that is, as a student who receives aid from the Seminary for the completion of his pre-university study in his own country, prior to his coming to Rüsclikon. At present we have two students in this category, one in Finland, the other in France. The second category is termed special students. These come for study of certain desired theological courses, without taking the full standard course. The regular theological students are enrolled in a course of study leading to the Bachelor of Divinity diploma.

Students who have studied at other recognised theological schools prior to their coming to Rüsclikon may be granted credit for such study by the faculty. A limited number of graduates, who have also completed their pre-university academic examinations elsewhere, may be admitted for a course of research and advanced study, under the direction of the Seminary faculty. Some outstanding students may be given the opportunity of additional studies at the University of Zürich.

The curriculum lays heavy stress on Biblical subjects. The standard course is designed in the main to parallel the study required for a Bachelor of Divinity degree in a theological college in Britain or in the United States. Some features of the academic requirements are patterned after those required for the continental theological faculty examinations.

As pre-requisite for the full standard course, for which the Seminary diploma (B.D.) is awarded, the student must have completed the pre-university examinations in his own country. His Seminary study must include 120 so-called semester hours.



(Each semester is sixteen weeks in length.) A course requiring four hours per week will carry a credit of four semester hours. Normally the standard course will require four years. When a student has transfer credits from other seminaries or universities, he may complete the degree requirements in less time, but in no case in less than four semesters.

In addition to the examinations at the end of each semester the regular student must pass a written qualifying examination in the following five fields: Old Testament, New Testament, Church History, Practical Theology, and Systematic Theology. He must also write a treatise, on a subject approved by the faculty, and pass a final oral examination in which particular attention is given to his treatise and chosen field of study.

About three-fourths of the subjects are listed as required, the rest as electives. The following basic courses are required: Orientation, Biblical Backgrounds, Old Testament Survey, New Testament Survey, Hebrew Grammar and Exegesis, New Testament Greek Grammar and Exegesis, Church History, Baptist History, History of Missions, Homiletics, Pastoral Theology, Religious Education, Christian Sociology, and Systematic Theology.

The elective list includes: History of Religions, History of Philosophy, Psychology, Old Testament Theology, Advanced New Testament Exegesis, History of Doctrine, Christian Ethics, Contemporary Denominations, Christian Dialectics, Religious Journalism and Church Music.

The Seminary library now contains over four thousand books. We hope to have, in a few years, a really first-class theological library. One of our most cherished hopes is the establishment of a collection of Baptist historical materials.

Student life at Rüslikon is similar to that in other theological seminaries where the students live together. Classes begin at 8 o'clock in the morning and continue through the afternoon. Chapel services are held from 10 to 10.30 each morning. A Student Committee in co-operation with the faculty carries out plans for the spiritual and recreational life of the students.

The students participate in the many necessary chores around the Seminary building and campus. They work in the garden, serve at tables, wax floors and do many other tasks to keep our Seminary life functioning smoothly. In order that their studies may not suffer, the students are allowed to work at such tasks not more than ten hours a week.

Perhaps their most significant activity is their participation in missionary and evangelistic work in the surrounding territory. They are now serving regularly in five mission stations in southern Germany, and in several youth groups in and near Zürich. Every student is encouraged and expected to participate in some practical activity of an evangelistic nature. A station wagon and two motorcycles furnish transportation for this work where public services do not suffice. Students who do not speak the language of the

people they visit, often use others as interpreters. The school year leaves the months from May through August open, in order that the students may serve in their own country. In this way they maintain contact with the work in their homeland, where, in the years to come, we hope and pray that they may be faithful ministers of the Lord Jesus Christ.

JOSEF NORDENHAUG.

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## SUMMER CONFERENCES AT RÜSCHLIKON

**S**UMMER conferences at Rüschrlikon are a public service feature, offered as a contribution to the Baptist cause in Europe. The Seminary has a splendid property, adequate for the accommodation of small assemblies. The regular school session embraces eight months, leaving the summer months of the year free. The best investment of the money involved, and of the time and services of the employees, calls for a fuller use of the facilities than is required for school purposes. From the viewpoint of the Seminary summer conferences are a good Kingdom investment.

No originality is claimed by the Seminary for sponsoring summer conferences; they are common throughout the Christian world. The idea is very old.

Historically, religious conferences are traceable far back into biblical history. For example, Moses called a conference with the elders of the children of Israel. This conference met in Egypt. Its purpose was to announce the good news that Jehovah had visited the children of Israel, had seen their afflictions, and had determined to deliver them out of their bondage.

The New Testament also records an account of a conference, perhaps the first ever held by the Christian Church. Its membership was composed of duly appointed representatives of the churches. They met in Jerusalem to confer with the apostles and the elders concerning the problem of certain brethren who had disturbed the believers by preaching erroneous doctrine. It was an official meeting.

Christianity is not the only religious system which has shown the courage to entrust high doctrinal interests and important policy decisions to the democratic consideration of a representative assembly of its adherents. Long before the birth of Christ, Buddhists were holding great general councils to consider questions involving faith and practice.

The conferences held in Rüschrlikon are unofficial. They represent no Baptist group or organisation in an official capacity, not even the Seminary at whose invitation they are held. A correspondent enquired if the Seminary at Rüschrlikon endorsed the theology of a speaker, scheduled to appear on a conference programme. Our reply in part was: "In planning our conference



programmes we seek to secure men of recognised standing as Christian leaders, who will be stimulating and inspiring in their presentations. We do not require that they accept the exact statements of theological doctrine to which we subscribe. Nor do we place ourselves in the position of having to accept, or reject, the theological views held by the speakers who appear on our programmes, or who might take part in the discussions. This principle applies to Baptist speakers as well as to non-Baptist."

The Seminary stands for freedom of thought and expression, and allows ample room for differences of opinion. Nor does it seek to control the free expression of views held by those attending the conferences. They are our guests. It rather encourages freedom, believing that out of the interchange of opinions of sincere people in an open forum the sublimate of truth may be the final residue resulting.

Another wrote to ask if our conferences were privately sponsored and promoted, and suggesting the advisability of liaison relationship with certain recognised Baptist organisations who are also interested in European Baptist work. In our reply we stated that the idea of sponsoring these conferences did originate with us. We assured him, however, that there was no thought in our minds of any possible conflict with any other bona-fide Baptist organisations, or of any transgression upon prerogatives belonging to them. On the contrary, the objectives of our conferences were consistently in line with what these organisations are seeking to do through their own channels of service.

So far as the Seminary is concerned, we repeat, our conferences are not official. Officially they represent no Baptist bodies or organisations, and their pronouncements and findings carry no official commitments. If anything official should develop out of them, it will come from their initiative, not ours. In a word, we seek only to provide a meeting place for a limited number of European Baptists to come together for a period of days and share with one another their blessings and their burdens, in the hope that from this mutual sharing will come a better understanding of one another, a richer fellowship, and a more enlightened appreciation of one another. We desire that our conferences shall result in something constructive in Kingdom building. If they accomplish that result, we shall be happy and will have achieved our purpose.

Before calling a conference we confer with our Board of Trustees concerning its purpose and the need. The membership of this Board is composed of able European Baptist leaders, representing all national Baptist bodies. Our conferences have all had their approval and blessing.

Conferences held at the Seminary must necessarily be small in the number attending, since our facilities for taking care of them are limited. At present we are able to accommodate not more than seventy-five individual guests. Next year, with the completion

of our present expansion programme, we shall hope to be able to double that number.

Rüschlikon is centrally located as regards the people it seeks to serve. A radius of 1,500 kilometers, drawn with Rüschlikon as centre, describes a circle which includes the whole of western and central European countries and the southern parts of Norway and Sweden, just missing the southern tip of Finland.

Rüschlikon is within sight of the famous Swiss Alps. A matter of an hour or two of travel takes one into the very heart of the most scenic areas of this historically beautiful land. The climate in summer is usually mild and pleasant, with sunshine most of the time.

The Seminary campus in its own right is a thing of beauty. Overlooking the Lake of Zürich and in full view of a wonderful panorama of snow-crowned Alps in the distance beyond, it presents an inspiring vista. The view as seen at night is no less enchanting. The lights along the shore from the opposite side of the lake shine brightly and are reflected in the mirror-like waters, reminding one of a huge, sprawling Christmas tree, lighted and decorated the year round. It suggests constantly the refrain of the shepherds, "Peace on earth, goodwill among men"—appropriately suggestive also of this neutral, peace-loving country.

Our programmes are planned in the hope that they will elicit free and candid discussion. In addition to the scheduled lectures, ample opportunity is given for the consideration of other questions not on the programme, questions that may arise out of the discussions or otherwise occur to members as pertinent. Special features are also provided which afford opportunity for expression in many fields of interest. International groups mingling freely in recreational activities, music feasts, worship periods, informal conversations and group discussions, cannot fail to bring a wholesome spirit of understanding and goodwill, and the determination to break down the artificial barriers and national prejudices which have so long hindered, and separated them from one another.

The sense of equality shared in our meetings has the tendency to destroy any minority—or superiority—complexes from which nationals may suffer when in their own countries, and alone with themselves. In an international atmosphere of equality all try to be at their best. In such an environment it is easier to understand the true mission of the Church of Jesus Christ at its best, and to see that it has much higher aims than that of magnifying and perpetuating disputes and differences about unimportant issues.

We consult our trustees also concerning the personnel of representatives who will attend our conferences from their countries. We leave to them the responsibility of determining how these representatives shall be chosen, and who they shall be. We are happy to receive whoever comes as a bona-fide representative.



Up to now we have found it necessary to assign quotas for the different countries; we have tried to be impartial in our assignments, following roughly the numerical membership basis.

Already results in line with our hopes are being realised. In the first conference held, the 1950 Pastors' Conference, those in attendance immediately saw that there was a great lack of information among the pastors, and much misinformation, concerning their fellow Baptists in other lands than their own. This ignorance was understandable. A whole generation had grown up since the last book on European Baptist affairs had been published. There had been no general European Baptist paper which specialised in news about Baptist life in the different countries, and their own national periodicals, as a rule, had given little emphasis to news from other lands. These pastors were frankly apologetic and embarrassed by their palpable ignorance of the situations which obtained in one another's countries.

After discussion of various possibilities it was finally decided that a pamphlet, composed of a compilation of brief articles which they themselves would prepare, giving up-to-date information concerning Baptist life and work in the various countries, should be published and distributed. The popular demand that welcomed this little volume soon exhausted the 2,000 copies printed. Now a larger, revised edition is being published at the request of the 1951 Pastors' Conference. This demand for information proves that the pastors sensed a genuine need.

The exchange of Baptist personnel in pulpit ministries and in other services of the churches, has begun. This practice could go far toward binding European Baptists in a consciousness that they are heirs of a common heritage, belong to a common faith, and are under a common obligation to make their distinctive witness heard throughout the world. Ultimately the sense of unity thus created could lead to the support of a common programme of co-operation among many lines of needed service.

Every enlightened Church and Christian longs for a world-wide contact, a world-wide outlook and a world-wide programme of service. Some plan of practical co-operation among European Baptists should be devised, whereby all national groups, however small, could take part in international missionary programmes. Here the stronger groups should find ways and means of helping the weaker. The Great Commission is binding upon all, regardless of size or situation.

Three international Baptist conferences are being held this summer: the Pastors' Conference, 17th-26th June; the first international European Baptist Laymen's Conference, 3rd-9th July; and the first international Baptist Student Retreat, 17th-22nd July.

These three assemblies bring to Rüschlikon some two hundred or more representative Baptists from every part of Europe. Also many Baptist leaders will come as lecturers and preachers. A rich

feast of good things is in store for all who attend. We are confidently looking forward this year to great summer meetings, promising rich and far-reaching results which we hope will be reflected in the life and leadership of European Baptist churches, both present and future.

J. D. FRANKS.

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### VIRGIL'S MESSIANIC ECLOGUE

IN the Christmas liturgy of the medieval church Virgil is invoked in succession to the prophets of the Old Testament as a witness to the Messiahship of Christ. The apostle Paul is depicted uttering this lament at Virgil's tomb, "How would I have given thee to God, had I but met thee alive." The poet was regarded as the recipient of exalted revelations. A miniature, for example, in a Latin manuscript of the fourteenth century portrays him seated before a scroll and listening to an inspiring voice from above—and the one who inspires him is no Apollo or a muse of Parnassus, but an angel who descends to him as to an evangelist. In the Divine Comedy, Dante is led by Virgil, to be sure, only to the threshold of Paradise, but in Purgatory both of them meet the poet Statius who is reputed to have been converted while reading Virgil's Fourth Eclogue, and subsequently baptised. On recognising Virgil, Statius gratefully confesses, "*Per te poeta fui, per te christiano.*" And the lines in which he continues summarise the medieval persuasion, "Thou, O Virgil, art as one who advances indeed in night, yet beareth on thy back a light that illumines those who follow."

This homage accorded to Virgil by the medieval world is due not so much to his mighty epic work, The Aeneid, as to a small poem of some sixty verses. This poem is the fourth of a series of bucolic or pastoral poems, each of which in the manuscripts is called an eclogue.

It is in this Fourth Eclogue, which in the words of the poet himself transcends the limits of a mere pastoral, that Virgil raises his prophetic voice to announce the birth of a child in the year 40 B.C. In solemn festive words the poet declares that the age foretold by the Sibylline oracle is approaching. The terrors of the Iron Age are drawing to their close. The signs of the times are fulfilled. The advent of the Saviour-Child is at hand. When he comes as the embodiment of the divine, he will efface the sacrilege of the past, release the world from gnawing fear, and found his world-wide reign of peace. In the central portion of the poem the poet describes the development of the child, which he conceives as a parallel to the returning Age of Gold. Nature offers her gifts to the Child—the earth brings flowers, the herds bring milk, and even the cradle brings forth blossoms. Peace reigns among the animals; the cattle no longer fear the lion; serpent and venom pass away. For the



growing Youth grapes spring forth on the untrained vine and honey trickles from the oaks, but only when he reaches manhood does the full pacification of the cosmos arrive, when agriculture, commerce and industry completely cease. In the concluding stanzas the poet addresses directly the one who shall come, saying, "The time has come, begin thy course, the tottering universe welcomes thee with joy." Virgil himself is eager to sing the deeds of the coming one, hence the constant exhortation, "Come, begin."

Behind these thoughts lies a restless, distracted world. The state is senile and without authority. Society has no stability. Faith has burned itself out, leaving only an impious scepticism or superstitious fanaticism on which hellenistic sophists and oriental magicians batten. After the murder of Cæsar, the Roman Empire, whose expansion had already filled the earth with endless streams of blood, brought new horrors to its inhabitants. Worse than ever before, the callous murder of party leaders became the order of the day. Into this hopeless world the peace pact of Brundisium between Octavian (later Augustus) and Antonius brought a new ray of hope. Beyond the tears and sorrows of the present Virgil perceives the dawn of a brighter day, and in his verse gives expression to the overwhelming longing of his age for peace.

To invest his song with nobler grace he turns to the most varied treasures of his day. The eclogue displays an affinity with the Jewish-Hellenistic oracles of the Sibylline books which in his day were known to a wide public, and were often manipulated to serve political interests either by falsification or ingenious exegesis. It may be that some details owe something to prophetic passages such as Isaiah xi, 6-8, or at least to the Sibylline paraphrases of this. Astrology makes its influence felt in the chronological-eschatological terms such as *aetas*, *aevum*, *ordo saeculorum*, *magni menses*, *saeculum*, *venturum*, which are scattered over the whole eclogue. Standing himself in the Iron Age, Virgil confidently awaits the Age of Gold, the return of the age of glory. This *apokatastasis* of the eclogue is however no mere cyclic, but an eschatological event. It is conceived not as an eternal rotation, but as a final restoration. And in the very centre of this eschatological expectation stands the enigmatic boy whose advent and growth earth and sea and sky await. His birth is the authentic sign of the dawning of a new age betokening salvation—yea, more than a sign, for it is strictly the cause of the coming age of joy. The coming of the better world is, according to the eclogue, dependent on the appearance of this boy.

With the eunuch we are constrained to ask, "Of whom speaketh the prophet this?" Virgil mentions no name. He states only that the child will be born in the consular year of Asinius Pollio, who was a friend of Herod. Students of the history of religions refuse to see in the boy an historical figure. They prefer to regard him as a divine incarnation, and the eclogue as a sacral poem. Virgil, however, is not predicting the coming of an unknown divine child

which is to be born somewhere or other. He is speaking of a very definite child whose birth is soon to occur. The literary form of the poem indicates this, for it is a *genethliakon*, i.e., a birthday hymn. It would of course have been easy for Virgil to be more explicit, but the ambiguity seems intentional. Fifty years later there were already divergent interpretations, and maybe they existed when the poem first appeared.

Yet it seems to me there can hardly be any doubt about what Virgil meant when he wrote his poem in the year 40 B.C. For at that time Octavian was expecting a child of his marriage with Scribonia. Thus it seems quite clear that in writing of the son who should continue and complete his father's work, Virgil is paying homage to Octavian who later became Augustus. The court poets in any case were quick to apply the poem to the Cæsars. Thus it was no private religious impulse which led the poet amid the darkness of the age to look to the Sibyl for light. Rather he turned to the Oracles in order to invest with poetic glory the concrete hopes of peace, which in the year 40 B.C. centred in the awaited child. The poem is a mighty political and religious symbol filled with religious hope and political expectation.

Octavian certainly understood the poem as the expression of homage. In his later years particularly he adopted the course adumbrated in the eclogue. Step by step he reduced to the political plane the ancient hope of a saviour who should bring peace. Finally he gave it official sanction. And when in 17 B.C. an amazing star appeared in the heavens, he believed the cosmic hour to have struck, and ordained a twelve-day advent celebration exactly in keeping with the glad tidings proclaimed by Virgil, though the poet was by that time dead. Its motto was, "The New Age had dawned."

The destiny of Augustus was indeed bound up with the child whose advent had been predicted. But how fantastically! For with this child there began the staggering family tragedy which engulfed the great ruler. For the child turned out to be no boy, but the later so notorious Julia. Augustus could hand on the work of peace he had so promisingly begun only to his adopted son Tiberius, and when the latter withdrew to the island of Capri the Roman world sank back again into deepest night.

The prophecy of the eclogue was thus unfulfilled. The child was not born. The reign of peace became but an episode in the course of world history. Yet the song was still there, and since Virgil had mentioned no name, it was an open question who the favoured child might be. As was quite natural, the church fathers took up the question of the one who should come, and saw in the child the Messiah whose coming was for them in very truth the sign and cause of a unique era and a new beginning. And it was on this foundation that the middle ages with ever-increasing allegorising of the song created the "christianised" Virgil.

What remains of the eclogue? Though Virgil's own concrete expectation proved illusory, the poem deserves to be preserved on

account of the widespread expectation out of which it arose. In a manner which has astounded men of all ages, including the present, the poem brings before our very eyes man's hope of salvation and expectation of a saviour. In the eclogue the hope takes the form of the prophecy of the birth of a son, albeit interwoven with eudaemonistic and Utopian features. It thus constitutes the most remarkable contribution to the history of that epochal time when as "the fulness of the time was come, God sent forth His Son."

CLAUS MEISTER.

## "FOR MY NAME'S SAKE"

### *A Study of the Phrase in Ezekiel xx.*

IN the twentieth chapter of Ezekiel is a phrase that captures one's interest. "For the sake of My name" is used as a key for the interpretation of Israel's history. God has dealt with Israel "for His name's sake" instead of their own. The phrase demands and deserves a clear interpretation, for its meaning is not immediately apparent.

The first of the two Hebrew words is a compound preposition which means "for the sake of, on account of." The word may also denote purpose or intent. This preposition with a personal pronoun is used to refer to God's own interests as "For My sake, for My sake I shall do it" (Is. xlviii, 11).

To the Hebrew, a name represented the person in its entirety, including its blessing and honour. The name designates the person, fixes his identity, and is actually a part of him. A name also bears the idea of a person's reputation, his renown. Pederson argues that this outer reputation is bound up with the inner value of the person. The name is in a very real sense one's honour. And this honour is a part of one's person which can be acted upon by others, either raising or lowering it.

These statements concerning the meaning of a name for a man are also significant for a study of the biblical conception of God's name. The revelation and acknowledgment of the name are important just because the name designates God's very being. It designates His honour as well, an honour which both makes possible His recognition and is increased by the same recognition. It is an error to distinguish sharply between this honour and the person. Sometimes the one element is more prominent than the other, but they are both essential to the meaning conveyed by a name.

Pederson has expressed it neatly: "To act for the sake of one's name means to act as one must, in order to maintain the greatness of soul which one possesses." His statement comprehends both the person and the renown which are understood to be designated by the name. The definition, "to maintain his (God's) character



or reputation " would be more acceptable when read as "character and reputation."

A survey of Ezekiel's statements concerning the name of God is instructive. This name is described as "My *holy* name." This concept gives rise to the description of a negative effect upon the name as "profaning" the name. The word is one common to priestly usage designating what has been made "not holy." A parallel usage is the single instance in which the name is described as "defiled." In both these instances words common to cultic usage have been adapted to personal description. The divine name, in the sense of renown, is subject to credit or discredit by and through those who are associated with it. Jahweh's own actions play a decisive part as well.

The name is further described as a "great" one. This should further emphasise that which is already apparent above, that God's holiness is to be understood in terms of His power, His mighty acts, as well as in terms of His character.

A further important idea connected with the name in Ezekiel is that it must be "known." God's honour is not only that which He is, but that which He is known to be. This is to say, He must be known for what He is. Many times in the book of Ezekiel we read: "that they (you) may *know* that I am Jahweh." In this clause two elements stand out sharply. First is the concept of "knowing" and second the statement, "I am Jahweh." This statement is so used in Ezekiel as to imply that this knowledge is the goal toward which God is working through all history and revelation.

Knowledge for the Hebrew meant much more than we ordinarily mean by it. "Knowing" was an act of recognition which included a "movement of the will." It might even be described as a confession of that knowledge. It involved a recognition, not of abstract principles of truth, but of the meaning of actual happenings which have been experienced. "Knowing" included appropriation of the truth, receiving it into one's soul. When a person is involved, the idea of intimacy and fellowship is implied.

Ezekiel expects that both the Israelites and the heathen nations will recognise Jahweh. This knowledge will be mediated by His judgment against Jerusalem, by the judgment against the nations, and by His gracious redemption of His people.

When the knowledge of God, i.e. the knowledge based upon His reputation, plays so decisive and important a role, it is hardly surprising to read that God is "jealous for" His name, that He has "pity for" His name, or that He deals with Israel "for the sake of" His name.

In the first part of chapter xx, Ezekiel is instructed to deny the request of some of the elders of Israel for a divine interpretation of their present situation or something in their immediate future. The date is 591 B.C. The historical situation is complex and

would certainly have presented many problems to the enquiring soul. In denying the request, Ezekiel is instructed to "judge them" (verse 4), or, we might paraphrase, interpret, to them His judgment upon them.

This judgment begins by reciting the bare facts of God's choice (the single instance of this word in Ezekiel) of Israel and His self-revelation in Egypt. The verse ends with the pungent quotation of God's own revelation, "I am Jahweh, your God." God in that statement identifies Himself and His name with this people. The act of bringing Israel out of Egypt sealed that choice and that identification.

Israel's response even in Egypt was only rebellion. Such a response to God's election and revelation deserved only destruction. But God is deterred by the consideration of "His name," for the exodus was not only a revelation of himself to Israel but also to the nations who observed it. Destruction of Israel at this point would have ruined the effect of the revelation.

The second stage of the history concerns the first generation in the wilderness (verses 10-17). The revelation to them was one through law and sabbath, "that they might know that I am Jahweh who was sanctifying them" (verse 12). Their response of rebellion and disobedience deserved immediate destruction, but God deals with them patiently, "for the sake of His name," i.e. His reputation, among the nations.

The third stage concerns the second wilderness generation (verses 18-26). Instead of learning through the experience of their fathers, they too rebelled and sinned. Once again God deals with them "for the sake of His name." But in sparing them he prophesies a judgment by future exile among the nations. Ezekiel understands the necessity for the exile to have already been fixed in the wilderness before the entry into the land.

The final stage of the interpretation (verses 27-31) tells of the fulfilment of the wilderness judgment through the multiplied sins in Canaan. The people before the prophet are identified with this generation "in the land." There is nothing left now but for God to act against His people in spite of the possible damage to His reputation. Therefore there can be no reply to their request.

This section is a complete prophetic oracle and interpretation for this particular audience at this particular time. For that it is adequate and complete. God will not answer. Israel has long ago forfeited any right she might have had to expect an answer. But for the fact that in identifying Himself with Israel He had made the revelation of His name contingent upon Israel's welfare, God would have acted against them long ago. Every act of grace had been performed, not for Israel's sake, but for the sake of His own revelation of Himself that "they might know." God's final interest is not in Israel but in the whole world. Israel has therefore no claim on God; she cannot presume upon His blessing.

If this interpretation is adequate for the particular answer to the elders, it is certainly not adequate for permanent preservation in the book of Ezekiel's prophecy. Therefore, at some time after the destruction of Jerusalem the following verses were added, probably by the prophet himself.

This oracle is also introduced by an oath formula which describes God's determination to rule over Israel. Once again He will reveal Himself by the display of His power in "gathering Israel" (verse 34), in "negotiating" with them in the wilderness (verse 35), in re-establishing the "bond of His covenant" with the purged nation (verses 37-38a), and in bringing them back to their land (verse 38b).

Then, after a description of the wonderful conditions within the restored land, comes this statement: "And you will know that I am Jahweh, when I have dealt with you for My name's sake, not according to your evil ways . . ." (verse 44). This use of "for My name's sake" has in common with the use above its contrast to dealings on a basis of Israel's own actions and character. But there are some sharp differences as well. There is no indication here that this "name" has any connection with the nations. The emphasis is upon Israel's own recognition of Jahweh. All God's actions in this latter section serve this purpose. The broader one involving recognition by the nations may be in the background, but it certainly is not stated.

An even more basic distinction is to be noted. In relation with the fact that the usage here involved only Israel is the indication that "for My name's sake" here is not so concerned with the objective side, His reputation or renown. The meaning is more subjective and leans toward God's character and purpose. God's purposes for Israel, i.e. knowledge that He is Jahweh, will be accomplished when they recognise that He has acted toward them on a basis of what He is, rather than on one of what they are. In this chapter the two sections present the two uses of the phrase without reconciling them.

It is left for chapter xxxvi to unite the two meanings. There (verse 20ff) it is pointed out that Israel's exile had indeed "profaned" Jahweh's name among the nations. It is necessary therefore for Jahweh to "sanctify" His name by bringing Israel back to the land. The entire process is one of God's sovereign action. But the purpose is clearly stated: "that the nations may know that I am Jahweh" (verse 23).

Ezekiel is never quite able to present a clear picture of the role which the nations are to play in God's purpose. Nor is there a clear indication of how Israel's destiny will be joined to theirs.

What he does state in no uncertain terms is this: Israel's history is a history of God's working out His purpose. But the final frame of reference is not Israel: it is the world. Israel was chosen for that purpose, and God will not draw back from the work begun: he will yet use Israel to reveal Himself to the nations.



For the accomplishment of this task God must perform a miracle of regeneration in the soul of Israel, and she must recognise and accept Him for what He is.

God deals "for the sake of His name" that these things may be realised, that Israel and the nations may *know* and *recognise* and *accept* Him. He has identified Himself with Israel, has bound Himself up with them, so that He must deal with them as an extension of His own person. His name is their name, His reputation is bound up with their reputation. It was not given to Ezekiel to understand that the accomplishment of God's purpose would require that God become flesh to identify Himself even more with His creation, and that this also would be "for His name's sake."

JOHN D. W. WATTS.

## BAPTISM AND THE HOLY SPIRIT

### *An Exegetical Study of Titus iii, 5*

IN the third chapter of Titus the author turns to a consideration of the Christian and his relationship to the world. In the opening verses emphasis is placed upon the civic duties of believers. Verses 3-8 seem to present some basic reasons for consecrated Christian living in the midst of a heathen world. Believers were once in the same condition as their heathen neighbours; that means that the missionary motive should become the guiding principle for their lives. A sympathetic understanding of the need of the heathen and a recognition of the power of God as it has operated in their own lives demands living in such a way that men may see God. In verses 4-7 the argument is advanced by the emphatic expression of what God has done. God's action finds its fullest statement in verse 5: "He saved us through a washing of regeneration and remaking of the Holy Spirit."

In seeking to interpret the verse it will be necessary first to consider some lexical problems:

(1) The word *loutron* occurs elsewhere in the New Testament only in Ephesians v, 26. In both places the meaning is clearly that of "washing." Were it not for its other New Testament occurrence the word might be taken in a purely figurative sense of cleansing from sin. But *katharisas to loutro tou hudatos k.t.l.* in Ephesians makes it certain that the reference is to Christian baptism.

(2) *Palingenesia* occurs in the New Testament only here and Matthew xix, 28. The primary meaning of the word is "rebirth," "regeneration." It is used in Stoic philosophy of periodic restorations of the world after successive destructions by fire. The word is used in a more general sense of renewal, and in Jewish thought of the expectation of the creation of a new heaven and a

new earth as in Matthew. In the eyes of Dibelius neither Stoic nor Jewish uses will account for the presence of the word in Titus. He is of the opinion that it has been taken over from its use in the Mystery Religions where it designates the new life into which the individual enters upon initiation into the Mysteries. Although it is certain that the word was a part of the language of the Mysteries, it has not been proven that it was in use in the first century. Buchsel is of the opinion that the word here owes little to the Mystery Religions but is to be explained rather on the basis of a Jewish-Christian development of the word as taken over from the Stoics. If he is correct it is probable that Paul's use of such ideas as "new man" and "new creature" played its part in the development of the word as used here for individual regeneration.

(3) *Anakainosis*, along with the corresponding verb, occurs elsewhere in the New Testament only in the writings of Paul and has not been found in any earlier source. It is suggested by Moulton and Milligan that Paul may have coined the word. It seems more likely that it was a part of the popular vocabulary that has not been preserved for us in the extant non-literary papyri. An examination of the uses of substantive and verb in the New Testament shows that the meaning is "a making new," "a renewal." No emphasis is to be placed on the preposition so as to strengthen the idea of "again." The conception is that of a new creation with wholly new powers and potentialities, not of the restoration of former powers.

It is necessary to turn now to a consideration of the important grammatical problems of the verse :

(1) The meaning of the whole passage turns on the force of the preposition *dia*. Does it here introduce the instrument of salvation—"he saved us through, by means of, a washing"? Or is the idea that of attendant circumstances—"he saved us with, accompanied by, a washing"? That the preposition is used in the sense of "attendant circumstances" in the New Testament seems certain (2 Cor. ii, 4, *dia pollon dakruon*). That is probably the meaning of the preposition here, although it is hardly capable of proof from a purely exegetical standpoint. All other New Testament passages point strongly in the direction of baptism as the occasion, not the means, of regeneration. It is evident that baptism is not some magic act which produces salvation by its very performance.

(2) It would be possible grammatically to take *palingenesias* as an objective genitive with *loutrou* in the sense of "a baptism that leads to regeneration." It needs however to be pointed out that the genitive is the specifying case, the case of genus or kind. It can say here only that it is a "regeneration-kind of washing." It cannot say whether "for," "associated with," "on the basis of," or "as a result of." All such ideas must come from the context. Where the immediate context is indecisive, as it is here, one is thrown back on the larger context of the ideas of the author and

those associated with him. The teaching of Paul and other New Testament writers indicates that baptism does not produce salvation. Here salvation is clearly the direct act of God.

(3) *Anakainoseos* may be related to the rest of the sentence in one of two ways: (a) it may be dependent on *dia*—"He saved us through a washing of regeneration and through a renewal of the Holy Spirit"; or (b) it may be dependent on *loutrou*—"He saved us through a washing characterised by regeneration and renewal of the Spirit." It is true that in the Gospels and Acts baptism and the reception of the Holy Spirit are sometimes considered as two separate parts of the total process of salvation; that idea does not seem to appear in Paul or in other parts of the New Testament. It seems impossible here to divide salvation into the two aspects of baptism and the work of the Spirit. *Anakainoseos* must be dependent on *loutrou*.

(4) A further question presents itself in regard to *pneumatos*. There seem to be two possibilities: (a) it is dependent on *anakainoseos* alone—"renewal of the Holy Spirit"; or (b) it is to be taken with both *palingenesias* and *anakainoseos*—"a washing of regeneration and renewal (the two ideas must be taken as parallel) of the Holy Spirit." The close connection between Spirit and Baptism in the New Testament and the probability that *anakainoseos* is to be taken as a parallel conception to *palingenesias* makes it likely that "Spirit" is to be taken with both substantives. One can in any case be certain that *pneumatos* is a subjective genitive. It is a regeneration and remaking of the individual by the Holy Spirit.

It is now possible to turn more directly to an examination of the theological ideas contained in the verse. The idea of a birth or a rebirth from God as an expression for the salvation of the individual seems to be a fairly late development in early Christianity if one may judge from the writings in which the idea occurs. Windisch has shown that the idea is very rare in Judaism and that most examples are to be traced to Psalm ii, 7. It is not until Philo that the word and idea become frequent and its use there is to be traced to the Mysteries. Although Christian usage cannot be traced directly to the Mysteries, it is certain that the word has received its stamp from the Hellenistic world where "begotten of God," "child of God," "son of God" are of frequent occurrence. It seems probable that the Christian conception of salvation as a rebirth is a development which came after Christianity had been planted in Hellenistic soil.

In the New Testament rebirth and baptism seem to be very closely connected. In John iii, 5, the completely new life which is given by God Himself is dependent upon water and Spirit. The actual Christian practice and experience of baptism is being paralleled by the unseen spiritual baptism which is entirely God's act. If 1 Peter i, 3 with its reference to rebirth *di' anastaseos* is compared with 1 Peter iii, 21 where the author says *sozei baptisma . . . di' anastaseos k.t.l.* it can hardly be doubted that rebirth and baptism



are for him closely related. When such Pauline passages as Romans vi, 4ff. and 2 Corinthians v, 17 are consulted, where the idea of rebirth certainly moves in the background, it becomes even clearer that rebirth and baptism are brought into the closest relationship. The Pauline conception of new life for the individual as connected in baptism with the new life of the risen Christ must have played a large part in the development of the relationship between the ideas of regeneration and baptism.

Baptism represents in its fullest form the significance of what has taken place in Christ. It is death, burial, resurrection; but it is also new birth, regeneration. Baptism is the beginning not only of a decisively new stage in the life of the individual but the beginning of a new world so far as he is concerned. The reborn individual enters into the reborn messianic community. The reborn community with its beginning at Pentecost finds its counterpart in the reborn individual with his beginning in the outpouring of the Holy Spirit at baptism.

It is significant to note how close the interrelation is between the Holy Spirit and regeneration. In John iii, after the mention of water, it is essentially only *pneuma* that is thought of as the means of regeneration. It cannot be that a "sacramental religion" is being presented or that baptism is thought of as "efficacious by itself." The vast difference between natural birth and spiritual regeneration, between a bath and spiritual cleansing, is not lost from sight. That is to say, in the realm of that which in its very nature is wholly spiritual it is only Spirit that can accomplish a rebirth. It is not the *loutron* but the Holy Spirit of God that brings about the regeneration of the individual dead in sin.

Not only is the Spirit the operative force in the original starting point of the individual's new life in Christ but he also provides the power for the new existence. The old life of the past with all its sinfulness is gone; the power for the new life is provided; the "once" has become the glorious "now." A comparison of other New Testament uses of *anakainosis* where the idea is one of a constant remaking of the individual, leads to the feeling that here also the word is linear in force. To be sure it is connected with the initial experience—it is a "baptism of birth and remaking," but in the very figure of birth lies hidden the total conception of a new life. The Holy Spirit has functioned in the new birth and He continues to function in the remaking of the individual which becomes necessary day by day. The Pauline paradox strides forth; the new man in Christ needs to be called back ever anew to the realisation in his actual living of the transformation that has already taken place in Christ. On the basis of that transformation and through the power of the Holy Spirit he must be once more made new.

HEBER F. PEACOCK.

## FELIX MANZ, ANABAPTIST MARTYR

**A** LONG with Conrad Grebel and George Blaurock, Manz was one of the three most important leaders in the beginnings of the Brethren or Anabaptist movement. He was an illegitimate son of Johannes Manz, who presided over the canons of the cathedral church in Zürich, the Grossmunster, until his death in 1518. Felix is said to have gone to Rome in 1518 with Kaspar Roist, Commandant of the Pope's Swiss Guard, intending to join the Guard "to satisfy his desire for further study." The only other hint we have of his early life is the report that he studied in Paris (1520-22), supported by one of the royal scholarships offered by Francis I to the Swiss cantons after 1517.

Manz and Grebel joined Zwingli in his reform efforts in Zürich. They accepted enthusiastically his insistence on the Scriptures as the basis of Christian faith and life. They met regularly with him to read the Scriptures in the original languages as well as Greek and Latin classics. Zwingli undertook the serious study of Hebrew in 1522, under the guidance of Andreas Boschenstein. Manz seems to have specialised in Hebrew and is said to have had a part with Zwingli in the translation of what was to be the Zürich Bible.

Manz and Grebel were loyal co-workers with Zwingli until about the end of 1523. At the Second Zürich Disputation, held 26th-28th October that year for discussion of images and the mass, Zwingli made it clear that he intended to reform the Church only so fast as the civil authorities approved. When Grebel pleaded for action Zwingli replied, "My lords will determine what should be done in the future in regard to the mass."

This was entirely unsatisfactory to Manz and a few others. They were unwilling to believe, however, that Zwingli would surrender so fundamental a principle. They formed as yet no separate party, but they went repeatedly to Zwingli, privately and individually, seeking to win him to consistency on the principle they had themselves learned from him—dependence on the Scriptures alone. They presented to him a programme of reform involving the setting up of a Church of believers according to the New Testament pattern, which should be cleansed by individual discipline and in which all things would be held in common (probably to be understood as Christian liberality according to Manz's later testimony. Tithes and usury were to be abolished and ministers supported by the voluntary contributions of members. Once established, this true Christian Church should then set up a really Christian authority instead of the worldly civil council.

Zwingli seems to have welcomed these private discussions at first, probably hoping to persuade the radicals to support his programme of expediency. He realised that if he went ahead of the civil authorities it would mean the separation of the Church from the community as a whole, and he was determined to keep

his *Volkskirche* (People's Church) intact, according to the medieval pattern.

The question of infant baptism arose naturally in the discussions about a church of true believers. As early as March, 1524, Pastor William Reublin in Wytikon and Assistant Johannes Broetli in Zollikon were declaring infant baptism to be a meaningless ceremony and supporting some of their members who refused to have their children baptised. For this Reublin was imprisoned in August and later he and Broetli were banished from the Zürich territory. Parents who would not have their children baptised were fined one mark silver—approximately the price of a hog.

Zwingli and the two other pastors of Zürich held discussions with the opponents of infant baptism during December, 1524, without being able to convince them of error. The anti-pedobaptists complained that they had no proper hearing and one of them set forth the Scriptural arguments for believers' baptism in a "Protest and Defense." This document, as Walter Schmid has shown, was almost certainly written by Manz.

The "Protest and Defense" begins with a rejection of the charge of revolution, which shows that already the attack against the radicals had switched from a doctrinal to a political basis. Zwingli and his supporters had failed to convince the Brethren from Scripture as proposed, and they now determined on severer measures against them.

As a final show of fairness another public disputation was held 17th January, 1525, with infant baptism as the question for discussion. Grebel and Manz were the leading participants on the side of those opposing infant baptism, and Zwingli and Leo Jud, the pastor at St. Peter's, on the side of its defence. The victory was of course declared to be with the side of Zwingli by the city council, which proceeded immediately with strong measures to root out the opposition. Parents were ordered to have their children baptised within eight days or be banished from the canton. Grebel and Manz were ordered to cease disputation about the question and submit themselves to the decisions of the council.

The die was cast. The little group would have to submit, or make a definite break. They met to consider the dangerous situation, probably in the home of Felix Manz, and they chose the bolder course. George Blaurock, a former cleric from Chur who had come to Zürich only a few weeks previously but was already a zealous member of the group, suddenly asked Grebel to baptise him. Grebel did so (by affusion) and then Blaurock baptised the others who were present. Thus the actual separatist movement began; until this time it is not accurate to speak of the Anabaptist movement. The name was of course never used by the members of the group themselves. They called each other simply brothers and sisters or true Christians.

They met together frequently, at night, in the home of Felix Manz or some other one of the group. The movement was



especially strong in the village of Zollikon. Grebel, Manz and Blaurock visited from house to house in Zürich and Zollikon to encourage and instruct the Brethren. Their services included Scripture reading and exposition, prayer, the baptism of those who desired it, and the observance of the Lord's Supper.

After sundry hearings, imprisonments and disputations, the Brethren were put on trial, 18th November, 1525. As they were unwilling to surrender their beliefs they were sent to the New Tower prison. There they were to remain, declared the sentence, "to die and rot" (a line is drawn through the last word).

A second trial was conducted for the entire group, beginning on 5th March, 1526, and eighteen, including Manz, were sentenced to prison with only bread to eat, water to drink, and straw to lie on, and no one was to be allowed to visit them. This imprisonment, intended to be for life, seems to have lasted only two weeks. On the night of 21st March someone left a window of the prison unlocked, and the entire group escaped. Grebel, Manz and Blaurock had at first been unwilling to take the opportunity but in the end decided to leave with the rest. As they discussed where they could find a refuge someone humorously suggested that they go to the Red Indians across the sea.

Manz and Blaurock returned to Grüningen and resumed work in that promising field. Manz was arrested in St. Gall on 12th October. Apparently he was released after that, for on 3rd December he was arrested along with Blaurock in Grüningen and imprisoned in the Wellenberg.

On 7th March, 1526, the same day the sentence of life imprisonment was pronounced on the condemned Brethren, the council decreed that for those who persisted in anabaptism the penalty would be drowning without mercy. This was doubtless designed as a restraining measure rather than a definite intention. But the hated doctrines and practices of the Anabaptists continued to spread, and Zwingli felt, as did the council, that they must be stopped at any cost. It was decided to make an example of Felix Manz. The sentence of death was pronounced against him on 5th January, 1527—because he was a leader in the Anabaptist movement and could not be persuaded to renounce his errors but had continued in them contrary to his oath (as the council claimed), because he had separated himself from the Christian Church and led others to do likewise and formed a sect, because he taught that a true Christian could not be a magistrate and wield the sword, and opposed capital punishment. Manz should therefore be turned over to the executioner, who would bind his hands together, place him in a boat, and bring him to the little fishermen's hut in the Limmat. His hands, still bound, should then be pulled down over the knees, and a rod pushed through between the arms and the knees, and so should he be thrown into the water to drown.

This sentence was carried out. As Manz was being led through the market place before being placed in the boat he called out to

the people, praising God and declaring that it was for the truth that he must die. His mother and brother came up and encouraged him to remain faithful even to the end, and he assured them that he would. As he was being bound to be thrown into the water he sang out with a loud voice, "*In manus tuas, Domine, commendo spiritum meum.*"

Blaurock was beaten through the streets and expelled from Zürich on the same day. Grebel had died of the plague in the preceding summer. Surely it was a blow to the persecuted Brethren to be deprived of their leadership. The Anabaptist movement spread with remarkable rapidity throughout Europe, but was finally extinguished in most areas by bitter persecution. Others besides Manz were drowned; many, including Blaurock, were burned at the stake.

Several Anabaptist congregations have survived in the Bernese mountains of Switzerland, also a few small communities such as the Hutterites. It was only among the Mennonites of Holland that the Anabaptist movement was able to continue to any considerable degree. But the fundamental principles of Manz and his brethren were reborn in the free churches of more modern times.

JOHN ALLEN MOORE.

NOTE. See the interesting and authoritative biography by Harold S. Bender, *Conrad Grebel, c. 1498-1526, the Founder of the Swiss Brethren, Sometimes Called Anabaptists*. Goshen, Indiana: The Mennonite Historical Society, 1950. Exhaustively documented. Heavily drawn on for these Notes.

## THE UNITY OF THE BIBLICAL REVELATION

THE twentieth century has thus far witnessed two theological revolutions: one in systematic theology, the other in biblical theology.

The systematic revolution, associated with the names of Barth and Brunner, came with all the suddenness of an explosion which threw us out of the arms of Schleiermacher and Ritschl into those of Kierkegaard, Luther and Calvin.

The biblical revolution has come with all the gradualness of a dawn. Nobody can say when it began. Nobody can say when it will end. Its essence lies in the recognition of the fundamental unity underlying the superficial diversity of the books of the Bible. It is this second revolution which concerns us here.

The closing decades of the nineteenth century and the opening ones of the twentieth were characterised by an emphasis on the differences to be found within the Bible. Traces of the most varied religions were found. Prophet was opposed to priest, the New Testament to the Old, Jesus to Paul.

The gulf between the Old and New Testament appeared unbridgeable. Nobody attempted to write a theology of the whole

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**A MESSAGE FROM Mr. SEYMOUR J. PRICE  
TO THE MEMBERS OF THE  
BAPTIST MINISTERS' FELLOWSHIP**

My dear Friends,

The "Baptist" Public Liability Policy is designed to cover the FULL LEGAL LIABILITY of a Church and its officers to members of the Church and Congregation and the general public for personal injuries or damage to property. The Policy is as complete and widespread as we can make it. It automatically extends to include legal liability in connection with the Sunday School; all Societies; Gymnastic and other clubs of the Church; and it does not matter whether the accident takes place on the Church premises; on sports grounds; at camps; or on Sunday School or Sisterhood excursions. Legal liability for ptomaine poisoning is also included. No better Public Liability Policy is available for a Baptist Church.

Unfortunately for us, ministers and deacons are most reluctant to recognise that the law quite fairly and reasonably lays down that for any person (or institution) to have *legal* liability to another there must be either (1) personal negligence or (2) defects or dangers in the premises or plant. Various accidents take place on Church premises for which there is not an atom of legal liability. Such accidents particularly concern *voluntary workers*. For example: a teacher may stand on a perfectly sound chair and overbalance; members may be erecting an anniversary platform and one of them hit his hand instead of the nail; a gymnastic leader may sustain a dislocated shoulder when helping an awkwardly falling youth or maiden; and I could illustrate further. Normally in all such cases the Church has no *legal* liability whatever. But the deacons say, "The injured party was giving much appreciated voluntary service and something must be done." In other words the Church feels a MORAL RESPONSIBILITY. You theologians will appreciate the great gulf fixed between law and grace. The Insurance Company is concerned with law, with the legal liability which can be defined; the Church is also concerned with grace, with the moral responsibility which is difficult to define and almost exhaustless when it deals with other people's money.

I and my colleagues have given very careful consideration to the issues involved and have devised a VOLUNTARY WORKERS' POLICY which is designed to compensate any person who may meet with an accident whilst giving service to the Church for which he or she has no legal remedy. Full particulars of this Policy are being sent to the deacons of all churches which are insured with us. It merits most careful attention.

Two other issues are being dealt with in the letter.

1. The position of a part-time caretaker whose ordinary employment would cease in the event of his meeting with an accident at the church. The difference between his full time wages and the payment he would receive from the State might amount to several pounds per week.

2. The position of deacons who as the legal representatives of the Church are almost precluded from making a claim against themselves on the principle that a man cannot be both plaintiff and defendant.

I hope you will have health-giving holidays and not forget the injunction to "Come apart and rest awhile."

Yours sincerely,

SEYMOUR J. PRICE.

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Bible. The best that could be done was to write a theology of the Old Testament or a theology of the New Testament. Even these, however, usually resolved themselves either into a history of Hebrew religion or an exposition of the varying types of New Testament theology. In the Anglo-Saxon world nobody after A. B. Davidson and G. B. Stevens tried to write even an Old Testament or New Testament theology, but contented themselves either with a history of Old or New Testament religion, or a monograph on the theology of the gospels, or the theology of the epistles, or the teaching of Jesus, or the theology of one of the apostles.

Such concentration of attention on particular parts and aspects of the Bible had of course its undoubted value. It gave opportunity for detailed study within a limited field. It brought out the peculiar character and thought-forms of a Jeremiah, Ezekiel, Peter, Paul and John. It allowed each part of the biblical revelation to shine in its own light. But it too often lost the sense of the pattern of the whole in emphasising the peculiarity of the part.

It is this awareness of the permanence of a pattern, a unity amid diversity, in the biblical revelation that constitutes the essence of the biblical revolution of our time. Where and when it originated is hard to say. Possibly with Karl Barth in his perception that the Bible finds its unity in the figure of Christ, to Whom the Old Testament bears witness prophetically, the New apostolically. A similar idea was expressed by Emil Brunner when he characterised the relation of the Old Testament to the New as one of promise and fulfilment. The biblical theologians were quick to see the implications. Both Wilhelm Vischer and Father Hebert attempted to show that the central message of the Old Testament no less than of the New is the coming of the Christ. Oscar Cullmann, rather more successfully, sought to demonstrate the unity of the Bible on the basis of the whole movement of *Heilsgeschichte* (God's saving work among men), of which the incarnation, death and resurrection of our Lord form the historical centre. And in the same year (1946) Millar Burrows took the final plunge in publishing his brief but valuable "Outline of Biblical Theology" in which Old and New Testament are treated together synthetically as one whole.

If the idea of the unity subsisting between the two testaments has been germinating during the past thirty years, so has also the idea of the unity within each of the testaments.

With regard to the Old Testament, Eduard König made an approach to it by demonstrating the distinction between Old Testament theology and the history of Hebrew religion. In 1933 Walther Eichrodt wrote the decisive words: "*Historical descriptions of Israelite-Judaic religion exist in plenty, but the task of presenting the religion to which the documents of the Old Testament bear witness as a single whole which maintains its fundamental type and tendency amid all the changes of a varying fortune is one which has hardly been begun.*" He himself made a magnificent

beginning in his *Theologie des Alten Testaments*, a work which ought to have been rendered into English long ago. In 1950 we received the *magnum opus*, of Otto Proksch, a beautifully-written volume of seven hundred pages which deserves to be translated into English without delay.

In the New Testament field the recognition of unity proceeds apace, though so far without a *magnum opus*. Here C. H. Dodd was one of the pioneers. In his book on the apostolic preaching he convincingly showed that beneath the varieties of the New Testament literature there lies a common message. A. M. Hunter demonstrated that with its varying phraseology the New Testament has but one message regarding the one Lord, the one salvation, and the one church. Already on the Continent one complete New Testament Theology has appeared, which, whatever its defects, has the undoubted merit of leaving the unity of the New Testament in no shadow of doubt. And recently a distinguished American scholar has summed up the situation thus: "The most significant thing is, of course, not the variety in New Testament theology, with each type studied in isolation, but . . . the consistency, the unity, the unity in and through variety, the consentient testimony, what might almost be called the 'catholicity of the New Testament.'"

It can surely be no coincidence that an entire issue of a leading American exegetical journal was recently devoted to this one issue of scriptural unity.

Thus the revolution goes on. We are, I think, so far in no danger of losing the great and abiding gains of the analytical epoch. But we are happily returning to that conception of the essential unity of scripture which gives to faith its conviction and to preaching its coherence. Such a view of scripture is an ancient heritage of the church. Our Lord undoubtedly regarded Himself as the fulfilment of the Old Testament prophecies relating to Messiah, Son of Man and Suffering Servant. All the New Testament writers are conscious of the harmony of their message with the Old Testament. And when we come to the church fathers all, with the exception of Marcion, are convinced of the essential unity of the biblical revelation. In Irenaeus it finds classical expression in the doctrine of God's economy of salvation under the two covenants. And in Augustine it crystallises into the concept of the City of God, which is a pilgrimage in time before it is a peace in eternity.

The Protestant Reformers needed to place no special emphasis on the unity of scripture, for that was taken for granted both by their Romanist opponents and themselves. During the development of Reformed theology, however, the concept of *Heilsgeschichte* as the unifying link of scripture did become prominent in the covenant theology of Coccejus. And among the Lutherans it came out very distinctly in the Erlangen theology of J. C. K. Hofmann.

It is, as a matter of fact, only among Protestant theologians of the past hundred years that the sense of unity has been lost.

In regaining it we are but returning to the central stream of Christian tradition.

To return to that stream does not mean that we need lose the gains of an historical approach to the Bible or ignore the manifold variety of God's relationships with men. But amid the "sundry times and divers manners" of the scriptural revelation we shall perceive the one abiding purpose of God's will to salvation which binds all into a unity.

"I will bless thee . . . and in thee shall all the families of the earth be blessed" . . . "I will be your God, and ye shall be My people." . . . "After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb . . . For the Lamb which is in the midst of the throne shall feed them, and lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."

That is the golden thread on which all the scriptures hang. It is a thread of salvation, a thread of grace.

ARTHUR B. CRABTREE.

### "AND SOME, PASTORS"

OF the names by which ministers are known none is better than "pastor." It brings to mind the shepherd who feeds, guides, and protects his sheep; and it links up the minister in an intimate way with Jesus Christ, the great Shepherd of souls. The desire to be a good pastor is one of the holiest of ambitions.

In our churches we are not primarily concerned with organisations, though these are important, but with persons. The pastor, therefore, must know and love people if he is to do his work well. His knowledge of human nature, which in most essentials is the same in every age, needs to be constantly increased through observation and experience, the reading of the Bible and good literature, and the study of history and psychology. His understanding of the particular people with whom he works will be furthered through a study of trends of the times, national and local ways of thinking and living, and the interests and problems of individuals.

Twenty years ago Dr. George A. Buttrick described the mind of the times as a mind of revolt, seeking freedom; a scientific mind, believing in material progress; and a sceptical mind, glorifying doubt. In some ways the mind of to-day (if one can speak in such general terms) is the same, but it is also different. There is a revolt against standards, traditions, and institutions; but instead of a joyous search for freedom one often finds disillusionment, cynicism, and nihilism. On the other hand, the



growth of the authoritarian systems of Communism and Catholicism shows that many people to-day are seeking authority or certainty rather than freedom. The mind of to-day, though still scientific, doubts the virtue of science; and, though often sceptical, is sometimes willing and even eager to believe. The good pastor is aware of the varying and even contradictory trends of the times.

The pastor should not assume, however, that "the mind of the times" is necessarily the same as that of the nation or community in which he lives. In the seminary in Rüschtikon, with nearly a score of nationalities in the student body, we are constantly reminded of the differences between the nations. The Spanish students, for example, when they go back to their own country, will not face the same needs and problems that will be faced by the German students when they go home to serve as pastors. Even within a country the differences among people are great, and the pastor must acquaint himself with local ways of thinking and living. The mind of the times may be a scientific mind, but the members of a particular congregation may have no knowledge of science or interest in it!

Men have special interests and needs, and so do women, young people, and children; and the alert pastor knows and understands the various age and interest groups in his church. In the final analysis, however, all people are different, and the pastor must know the individuals to whom he ministers—their names, their joys and sorrows, their interests and needs. Jesus said the shepherd "callesth his own sheep by name and leadeth them out . . . and the sheep follow him, for they know his voice." Blessed is the pastor who knows well his part of the flock of God and is known by them!

But knowledge is not sufficient; there must also be love. We read of the Master that "when He saw the multitudes, He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd." The pastor of a church, if he is a shepherd and not a "hireling," is moved with compassion when he looks upon the people for whom he is responsible. He sees their doubts and longings, their problems and burdens, and their sins and sorrows. He realises the urgency of saving them for time and for eternity. He is deeply concerned "that they may have life, and may have it abundantly." Out of the depths of his soul there wells up the cry, "Oh, thou great Shepherd of souls, help me so to lead men that they may be led and comforted and sheltered by Thee!"

One of the troubles with the religious leaders of Ezekiel's day was that they were lacking in love. Hear the divine judgment upon them: "Woe be to the shepherds of Israel that do feed themselves! Should not the shepherds feed the flocks? . . . The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither

# The Baptist Union of Great Britain and Ireland

The Baptist Church House, 4 Southampton Row, London, W.C.1

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## TEMPERANCE AND SOCIAL SERVICE DEPARTMENTS

*Recent action includes :*

Preparation of evidence for the Royal Commission on  
Marriage and Divorce ;

Production of Temperance Lesson Handbooks and  
Literature for Temperance Sunday, 16th November

For information on all matters relating to Christian  
Citizenship, apply to the Department

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## WOMEN'S DEPARTMENT

**The Baptist Women's League**—a fellowship of prayer and service with over 1,000 branches to which all Women's Organisations in Baptist Churches may become affiliated.

**St. Andrew's**—an attractive and comfortable hostel in London, at moderate cost, for young business women from the Provinces. (A few students also received.)

**The Haven**—a fully equipped maternity home for unmarried mothers where every effort is made to lead them into a new life in Jesus Christ and to restore them to a useful place in society. Where necessary the babies are placed in Christian homes with a view to adoption through the Baptist Union Adoption Society.

*Full information may be obtained from the Organising and  
Deputation Secretary, Miss LOIS CHAPPLE*

have ye sought that which was lost. . . . Therefore . . . I am against the shepherds; and I will require My flock at their hand."

The pastor with a loving heart "tends the flock of God." He gives himself unselfishly to preaching, teaching, the leading of public worship, and personal ministries. He is always ready to perform the age-old function of pastoral counselling, now made more effective through the development of new skills; and his door is, therefore, open to those who need to pour out their souls to a sympathetic friend and seek with him—and God—the solution to their problems. He does not wait for people to come to see him, however, but goes out to find those who are "driven away" or lost and to help those who are sick or broken in body or soul.

Several months ago the pastor of the largest Baptist church in Spain died. He was an uneducated man, and he had no gifts of oratory. He was, however, a faithful pastor, and he accomplished through pastoral care what could not have been accomplished through eloquent preaching. It was not surprising to hear the members of the church say when they had to find someone to take his place: "It is not a preacher but a *pastor* that we need." Is not this the need of every church?

Conditions have changed, but "the good parson" to-day is essentially the same as in Chaucer's time:—

Wide was his parish, scattered far asunder,  
Yet none did he neglect, in rain or thunder.  
Sorrow and sickness won his kindly care;  
With staff in hand he travelled everywhere.  
This good example to his sheep he brought  
That first he wrought, and afterwards he taught.

J. D. HUGHEY, Jr.

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## A DAMAGING CANARD

In his address from the Chair of the Baptist Union the President related an impressive incident concerning a man, found guilty of murder, who attributed his downfall to strong drink. The man further asserted that he was first led astray by the fact that his own minister was not a teetotaler. This story was immediately blazoned forth by several newspapers, some of which added the entirely false statement that the minister in question was a Baptist. At the closing session of the Assembly the President emphatically contradicted this erroneous statement. As it is far easier to publish an error than to overtake it with the truth, we take this opportunity, not only to repeat the President's contradiction, but also to add from wide knowledge that our ministry is absolutely sound on the temperance issue and that nearly all our ministers are total abstainers.

EDITORIAL BOARD.



## THE PASTORAL SESSION

THE attendance at the Pastoral Session this year reflects both the growth in membership and the interest in the work of the Fellowship. It was good to see the uppermost gallery occupied. Reports concerning membership, the library, overseas members, the holiday scheme, *The Fraternal*, letters of encouragement, all revealed the wide range of our work. Treasurer Charles Bullock was able to present a sound balance sheet. The Secretary's report surveyed the general field of operations and emphasised in particular the rapid growth of overseas membership and also the concern of the Committee regarding the minimum stipend. He pointed out, however, that the answer to this need is largely in the hands of the ministers in promoting the Home Work Fund in the churches. We took leave of our Chairman of the past three years, D. Gordon Wylie, who has guided our destinies with skill and unflinching judgment and with wide and informed outlook. The Session gave an enthusiastic welcome to Frank Bryan, his successor in office. Under his leadership we look forward with confidence. The outstanding thing in the Pastoral Session this year was undoubtedly the informative and inspiring address on "Spiritual Healing," by Dr. Arthur Dakin, who has been good enough to hand us his manuscript, and we have pleasure in printing the address in this issue.

*Study Courses.* In conjunction with the Joint Advisory Board we hope to print in October the outline of a course of study on the subject, "Church and State," for the use of Fraternals and individuals during next winter. The subject is very much alive to-day and we trust our men will give time and thought to this important matter.

*Summer School.* The School will be held at St. John's College, Oxford, 7th to 10th July. There may be a few last minute places through unexpected illness or withdrawals. R. Rowsell, Carey Manse, Park Avenue, Kettering, will reply to any inquiry.

W. CHARLES JOHNSON.

## SPIRITUAL HEALING

THE Address delivered by Arthur Dakin at our Annual Meeting, here published as a *Fraternal* supplement, can be obtained from the Carey Kingsgate Press in the form of a brochure at 9d. per copy, 10½d. post free. We are most appreciative of his kindness in thus serving us. We may add that, on being offered a fee, he replied that he gladly adhered to the ideal set out in our caption—"All service to the Fellowship is honorary." Dr. Dakin thus adds one more to the many services he has willingly rendered to our Fellowship and the *Fraternal*.

## THE OCTOBER FRATERNAL

IN our next issue three articles will be devoted to the subject of Church and State, which has come into prominence both by the writings and remarks of the Archbishop of York in recent years and by the publication of the Report of the Commission of the Church Assembly. The articles are by Dr. Hugh Martin, Dr. Henry Townsend and Bishop Stephen Neill, Executive Vice-Chairman on the Committee on the History of the Ecumenical Movement of the World Council of Churches. He will also be remembered by Baptist ministers for the missionary sermon which he preached to the Assembly a few years ago.

Dr. Payne spoke on the subject to the Congregational Union. Indeed, some of his comments were headlined in the national Press the next day. *The Christian World* reported that "in a brilliant historical survey Dr. Payne traced the relations between Church and State since the beginning of the Christian era, and noted that it was the Baptists of Rhode Island and the Quakers of Pennsylvania who first stood consistently for complete religious toleration and freedom. . . . Dr. Payne gave three reasons why he believed that the Free Churches should not press for disestablishment at present; first because we are in a dangerous transitional period in regard to the theory and activity of the State; second, because the Churches are engaged in a serious and sustained conversation regarding the nature of the Church; and, third, because this was not a time to embark upon a religious controversy which would be likely to be bitter and prolonged." So great and sustained was the volume of applause that he had to rise and bow his acknowledgments. It is to be hoped that Dr. Payne's address will be printed so that it can be read and studied at leisure.

There is no doubt about the importance of the subject, therefore, and not for British Baptists only but for Baptists throughout the world. Some of our brethren in other countries face a situation more difficult than our own because they are still fighting the battles for freedom and recognition which we have won and have to witness in situations where the State Church is far from tolerant. We believe that the three writers who are preparing the articles for our next issue, and who represent differing points of view, will give us much to think about and discuss. The subject might well be taken by local Fraternals as their main study during the coming winter.

W.W.B.

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# BAPTIST MISSIONARY SOCIETY

## **YOUR SOCIETY**

founded by Baptist ministers

always loyally and generously supported by them

## NOW ASKS FOR YOUR CO-OPERATION

in raising funds

to wipe out the deficit

of £20,494

and increase the annual income to £268,197

**THAT THERE MAY BE NO WITHDRAWAL FROM**

**YOUR WORK OVERSEAS THROUGH LACK OF**

**GENEROSITY AT HOME**

*"Love so amazing, so divine,  
Demands my soul, my life, my all."*



## OF INTEREST TO YOU

*Changes of Pastorate.* S. J. Bonney, Rosyth; K. W. Markwell, Berkhamsted; H. P. Parris, Brockley; C. H. Wooster, Inskip, Lancs; W. Spiers, Derby; T. J. Hawkins, Southminster; R. H. Brennan, Oakham; S. Marlow, Twerton; F. A. Taylor, Leytonstone; W. J. Isbister, Galashiels; F. Gabriel, Moreton, Lincs; B. J. Keogh, Birmingham; I. L. Jones, Smethwick; W. Driskell, Wimbledon.

The following students have accepted pastorates:—

From Spurgeon's: R. C. Dalton, Chiswick; P. G. Clark, S. Lincs Fellowship; T. A. Steen, Enfield Wash; and J. N. Jonsson returns to Johannesburg. From Rawdon: A. E. Easter goes to Rye. From Regent's Park: E. F. Buckley to Burnley; G. C. Ottoway, Leytonstone; B. Green, Yardley; and R. Hamper, Botley, Oxon. Our prayerful interest will follow all these brethren.

*The Sick Room.* Illness has compelled the resignation of A. Bain Barker and E. Crofts, to whom we extend our warm sympathy. Others seriously ill as we write are: W. T. MacGregor and G. W. Hodgson, R. Lloyd Phelps, who, although not in our ministry, is warmly remembered. He is suffering from coronary thrombosis, which necessitates complete rest for two years.

The sad news comes to us that R. J. Cribb, C.F., is in Cambridge Hospital, Aldershot, suffering from illness contracted on foreign service. To him we send our warm sympathy, as also to W. A. L. Pearce, of our Aldershot Institute, on the continuance of his serious illness. At our Prayer-watch we shall remember them.

D. J. John has undergone further hospital treatment, as is also the case with D. J. Thomas, who, after nearly forty years' outstanding leadership in Church and Association life in Monmouthshire, has had to lay down his office.

*Losses by Death.* We regret to record the loss of several members. W. Taylor Bowie, greatly loved, both in our own Churches and the Oxford Group. Philip Smith, whose fatal accident, while cycling home from a Sunday morning service, deeply shocked us all. A. J. Taylor and C. Z. Corjus were called, in mid-career, to close their earthly life. Older in years, A. Collie, a generous helper of our B.M.F., also Frederick Neal and E. C. Notman, who each commenced his ministry in 1896. A. T. Greenwood and J. D. Raw completed training in 1902. Their useful service was rendered, in one case in England, and Raw, after thirty years in India, served for a further sixteen years in our home churches. The passing of these brethren and of Mrs. G. R. Feakin and Mrs. T. P. Skillings leaves those bereaved impoverished in heart, but fortified by a sure and certain hope.

*Resignations.* Edgar Wright, on returning to the pastorate, has resigned from his tutorial post at Regent's Park College. W. Brickley, E. Spence, H. Stowell and C. S. Boulton have retired from the active ministry but will continue to serve our churches as opportunity affords.

*Youth and Age.* S. Pearce Carey, at 90, would, we are sure, wish many happy returns to his young friend F. H. Richardson, who is only 80. We join in the good wishes of all "Regent's" men, and suggest to our brethren that the Baptist Union has need for more centenarians.

*The Fellowship.* Congratulations to Henry Bonser on his election as Vice-President of the B.U. His year of office will be a fitting, though we hope not a closing, climax to his fine record of fruitful service amongst our churches. Our B.M.F. has ever had in him a loyal supporter.

Professor G. M. Graham, Professor of Theology at the Aberdeen University, has been elected Lord Provost of the city—an entirely new departure. The *Scottish Baptist Magazine* well comments: "There is a valuable field here for Christian service—so frequently too narrowly interpreted. All honour to those ministers who, whatever the political creed, seek to express the mind of Christ in the life of our communities."

*A Bequest.* David Russell Smith was ever mindful of his fellow ministers in his lifetime, and we note gratefully that he has bequeathed to the B.U. a substantial sum for the benefit of retired annuitants.

*Baptist Revival Fellowship.* The Annual Rally of the B.R.F. brought an audience that nearly filled Bloomsbury. The addresses of George Young and Geoffrey King made a suitable complement, and the enthusiasm of the Chairman, T. M. Bamber, communicated itself to the large congregation. The work and emphasis of the B.R.F. differs, in some respects, from that of our B.M.F., but recognition of differences should ever be subordinate to equally glad recognition of common ground. May the B.R.F. go from strength to strength.

*Twenty-one.* Percy Crunden conceived the happy idea of marking his twenty-first ministerial anniversary by a special gift to his Alma Mater—Spurgeon's, and he encouraged the other members of his "batch" to do likewise. This is a precedent which should commend itself to successive generations of students of all Colleges on attaining their majority.

*Appointments.* We note, with interest, T. Omri Jenkins becomes Secretary of the European Evangelistic Crusade, and H. G. Kensit is now Warden of the Conference centre, Mamhead Park, near Exeter.

*Appreciation.* A word of appreciation is always appreciated. We therefore record our thanks to the B.U. General Secretary for the kindly word written in his Report concerning our Fellowship. Dr. Payne has shown his interest in deeds as well as words, as did his predecessor—Dr. Aubrey. He may depend upon the B.M.F. for loyal support.

*Laying down the Keel.* Initial preparations for the B.W.A. Congress are now going forward. Committees have been set up,

an office opened and enquiries are being made concerning the hiring of halls and the provision of hospitality for the many hundreds of visitors from all parts of the world. Messrs. Ronald Bell and Cyril Black are joint Treasurers of the Congress Fund that is yet to be raised. The actual date of the Assembly is 16th-22nd July, 1955, a date to be entered upon all church diaries and written on all Baptist hearts. Thus the keel is laid down, the good ship is in course of construction. God grant her a prosperous and memorable voyage. N.B.—Saturday 16th July, to Friday, 22nd July, 1955.

*Honours.* Edinburgh has conferred the D.D. on Aubrey Johnson and McMaster has supplied an additional hood to those already worn by H. H. Rowley. Another link is thus forged between Baptists in Britain and the great Canadian University. We may well be proud of the number of our men who are amongst the leading Old Testament scholars of the day.

*Letter, or Spirit.* "Our President had the unique experience of baptising a convert by sprinkling. A man in hospital, at the point of death, wished to confess his faith in Christ by baptism, and there, in the hospital bed, with wife and daughter present, our minister baptised him, without immersion." If the foregoing, taken from a district Baptist magazine, gives the reader furiously to think, it is all to the good. The essence of our Baptist doctrine does not lie, primarily, in the form of the ordinance, but rather in the spiritual condition of the person baptised. We baptise Christians; other churches do so to make Christians—a vital distinction. It is well, also, to remember that baptism by affusion was frequently practised by our forebears.

*And so to Prayer.* From the same publication we gladly give wider publicity to the following: "Some churches planned fourteen hours of continuous prayer, others had three sessions—7 a.m., 3 p.m. and 7 p.m. Prayers meetings were held in private houses. One church reports conversion as directly attributable to the prayers of the day. In one of our larger churches 200 attended the closing meeting and some 400 were present during the day." Would that all our churches did the same.

*Naked and Ye* — ! Well, not quite naked, but desperately needy. He is a Baptist minister, College trained, and highly respected. The national Budget hits him in that his family budget has gone up by 4s. 6d. per week. His stipend is less than £6 per week. "I have not had a new suit for five years, but a few weeks ago one of my church members gave me one of his own." The speaker made no complaint, but personally, I felt a sense of shame. How do you feel about it? In the same letter the writer referred to another minister who simply could not afford to buy meat for the Sunday dinner.

We are glad to know that our B.M.F. was able to render a little help, but what a sorry state of affairs is here unintentionally revealed !



“ To make Christ known in the Homeland ”

## THE HOME WORK FUND

Ministers are asked to keep the work of the Baptist Union  
before their Churches and congregations

We are all concerned with the extension of Christ's  
Kingdom in our own beloved country

It is of the greatest importance that the sum contributed  
by the Churches in 1952 reaches

£50,000

“ To help win the Homeland for Christ ”

## THE BAPTIST UNION DIPLOMA IN RELIGIOUS KNOWLEDGE

ITS PURPOSE :

1. To promote among Baptists an enlarged understanding of the Christian Faith.
2. To assist Baptists to fit themselves for various forms of Christian Service.
3. To help Teachers to fit themselves to give Religious Instruction in the Schools.

## WHY NOT START A STUDY GROUP IN YOUR CHURCH?

*Full particulars can be obtained from the Secretary :—*

Rev. A. S. Clement, B.A., B.D., The Manse, Little Kingshill,  
Great Missenden, Bucks.

## THE WIDER CIRCLE

*Europe.* Some seventy Fraternal Magazines now circulate among Baptist pastors in Europe and kindly letters have recently been received from Italy, Austria, Holland, Denmark, Sweden, France, Germany, Norway and Switzerland. It was a great pleasure to have Dr. Nordenhaug, of Rüscliikon, at our Annual Meeting.

*New South Wales.* In a letter of warm greetings—temperature, 100 in the shade!—B. G. Wright, Secretary of the N.S.W. College, writes: "Principal Morling has returned to us from his visit to Great Britain. We all appreciate to the full the warm friendship and generous hospitality which he experienced on every side. We feel that the ministry in N.S.W. will be further enriched because of the associations he had made with our British Baptist brethren." With equal warmth we endorse the hope and fortify it with our prayer. Mr. Morling is preparing an issue of the *Fraternal* which will be descriptive of Baptist Church life and work in Australia and will contain articles written by the Principals of our Baptist Colleges.

*Editorial Commendation.* A. C. Prior inserts a kindly reference to our Fellowship in the *Australian Baptist*. We value his brotherly support.

*West Australia.* John Ridden sends a brotherly letter remitting subscriptions—in which, by the way, the men have sent extra, in view of the loss on exchange. Ridden says: "I sometimes think what a delight it would be, if only one had time regularly to write to all the good fellows and to exchange news and views. How it would warm our hearts and stimulate our thinking. Nevertheless we still find time to breathe a word of prayer for our brethren at home and abroad and if, at times, our prayer seems somewhat vague because of its comprehensiveness, we have a God Who understands and we can leave Him to sort it all out." Thanks to Ridden, for his words and works.

*South Australia.* D. J. Morris, who had been offered the post of Superintendent of Adelaide, has yielded to the urgent desire of his church at Black Forest to remain as their Pastor. A cheering evidence of the harmony existing between pastor and people.

*Queensland.* We hear with regret of the death of our former member, S. Newell, of Brisbane. Our sympathy is extended to L. T. Newell, who a few years ago went out from Manchester on account of ill health to reside with his uncle.

We have shared the anxiety of friends in South Australia and Queensland consequent upon the prolonged drought which so severely affected man and beast. Now we join in thanksgiving to Him Who so laveth the thirsty land that it again bringeth forth seed to the sower and bread to the eater to satisfy the desire of every living thing.

*Tasmania.* We greet the twenty ministers in the Tasmanian B.U. Separated from the Australian mainland, they probably feel somewhat isolated, and we are all the more desirous to emphasise our bond of union in the Common Cause. We read, with interest, of their Summer School of Theology held at Perth, when the seventeenth chapter of St. John's Gospel formed the basis of their study. Greetings to Clive Smith, our excellent correspondent, and to our fellow-members in the land of Tasman.

*New Zealand.* The College. Luke Jenkins has decided not to offer himself for re-election as Principal when his present term of office ends. For eight years he has served the College with devotion, and his students remember him with gratitude. He has entered into the wider life of the Denomination and has been a welcome visitor to the churches and a lecturer at various conferences. May God's blessing rest upon him wherever his future may lie.

With Professor Ayson Clifford and Principal Luke Jenkins, our Auckland College has been well served.

John Pritchard. Our thoughts fly ahead of the ship taking John and his family away from us, and we anticipate the welcome they will have received. The Auckland Tabernacle was the scene of the ministry of Thomas Spurgeon and J. W. Kemp, and we are sure the succession will be well maintained in the pastorate about to commence.

E. W. Batts and Mrs. Batts are making many friends during their stay in Britain. His preaching and lectures are everywhere appreciated and their genial disposition wins all hearts. Recent visitors from New Zealand have deepened our knowledge of Baptist work in that lovely land—and the same can be said of Australia. We trust these interchanges will be more frequent now that the jet plane covers the distance in twenty-three hours!

*South Africa.* A. J. Barnard received a great welcome at his Inaugural Service as Principal of the newly-established Baptist College in Johannesburg. His address created a most favourable impression. The College is now in its second year, with fourteen students. May blessing rest on an undertaking so important for our Baptist ministry in South Africa.

A letter gives encouraging news of the Principal's first session, and also informs us that all the students have joined the Fellowship. We send them a hearty welcome. A greeting from one of our British Colleges would be a fitting gesture. We learn also that the College library needs replenishing. Here is an opportunity for brethren at home to donate or to sell theological and other books of a suitable nature. Send particulars to Rev. A. J. Barnard, B.A., B.D., Principal, Baptist College, Wellington Road, Johannesburg.

On the completion of ten years' ministry, J. L. Green received presentations from his church in Johannesburg, and warm tributes were paid to the value of his leadership both in the church and



in the Baptist Union of South Africa. Last year the church contributed £600 to the B.M.S. His many friends in London rejoice to know how greatly he is being used.

Kingwilliamstown has opened its buildings, renewed and enlarged at a cost of £5,000. At the reopening services a thank-offering of £275 was given to the South African B.M.S.

A warm welcome has been given to C. W. Parnell and his ministry at Johannesburg has opened most happily. The same may be said concerning Wilfrid Edmunds at Pretoria. J. L. Green, of Johannesburg, is to have as his assistant J. N. Jonsson, who returns to South Africa after training at Spurgeon's College.

*S.A. Assembly.* Preparations are advanced for this great annual rally. This year the Diamond Jubilee of the S.A. Missionary Society is celebrated and the general theme of the gatherings will be, "Africa's Outstretched Hands." Our hands are outstretched to our fellow-Baptists, and upstretched in prayer for God's blessing on the meetings. October is a month for many overseas Assemblies and we would like our Fellowship representatives to give a greeting on our behalf to the Pastoral Sessions.

We think much of our ministers and churches in South Africa in this time of acute political and racial tension and we pray that whatever may obtain outside the Church there may be unruffled harmony within. May God's peace reign in all hearts.

*U.S.A. California.* Letters from Sandford Fleming, of Berkeley, and F. I. Drexler, of Mill Valley, tell of welcome visits from M. E. Aubrey, who has lectured to the students and visited the churches and Conventions. We thank Dr. Drexler for another list of new members to our B.M.F. and Dr. Sandford Fleming for his live interest in all our doings. In the course of his Sabbatic Year he will visit Palestine and Europe, and we hope to meet him in London.

We wish Godspeed to E. C. Rust as he goes for a year to Crozier University, Philadelphia, as visiting Professor of Biblical Theology. He will be greatly missed at Rawdon College, and by the churches up and down our land he has so willingly served. The Lord watch between us while we are absent one from the other.

*Canada.* A warm-hearted letter comes from Emlyn Davies, who, in the midst of his great pastorate at Yorkminster, does not forget his friends at home. His letter cheers our hearts and his liberal donation reduces our dollar gap.

McMaster has lost a great man in the death of H. P. Whidden, its former Chancellor. We assure R. F. Aldwinckle and C. H. Stearn, our fellow members, that McMaster has a very real place in our hearts.

W. H. McWhinnie, who recently left Britain, is now in charge of a church in the new area of Oakville, Ontario. We wish him every blessing.

*India.* Ministerial training has been much to the fore in recent months. New Colleges have been established in South

Australia and South Africa. Now we gladly report the completion, in India, of the Theological College, Cuttack. Aided by a generous grant from the American B.M.S., a site, centrally situated, has been acquired and modern residential buildings erected. The Principal is B. Pradham, B.A., B.D., assisted by S. Patra and J. K. Mohanty, B.A., B.D. We pray God's blessing on a College manned by an all-Indian staff for the training of Indian Baptist students in the new India that has come to be.

Let us remember, in our Sunday morning Prayer Watch, E. J. T. Madge, for whom, doors having closed in China, another door of opportunity in New Delhi has opened. He has entered upon the pastorate of the Free Church in this capital city of Free India. May he be greatly cheered as he ministers to Indian Christians and others who assemble. His work will call for all the grace and tact, which he may be assured God's Spirit will supply.

*Hong Kong.* A cheery letter from Donald Trussell tells of his many contacts with our boys and of his letters to their homes and churches. We think of you, Donald, and thanks for your kind reference to the *Fraternal*. It does help hundreds whom oceans part to keep in spiritual fellowship with each other. We emphasise an important paragraph in the foregoing letter: "It is a pity more ministers do not write to the Church House concerning their lads going overseas. They could be contacted much more quickly if the information were forthcoming."

## BOOK REVIEWS

*The Christ of the New Testament.* By A. W. Argyle, M.A., B.D.  
Carey Kingsgate Press, Ltd. 191 pp. 10s. 6d. net.

The Carey Kingsgate Press is to be congratulated on publishing another book by one of our College tutors. Following Dr. L. G. Champion's book, *The Church of the New Testament*, we now have another New Testament study, *The Christ of the New Testament*, by the Rev. Aubrey Argyle, of Regent's Park College. The book has grown, we are told, from a series of articles published in *The Expository Times*, but it is good to have them collected in one volume. The subjects dealt with are the Divinity of Christ, the Evidence for the Belief that our Lord Himself claimed to be Divine, the New Testament Doctrine of the Incarnation, the Divine Significance of the Death of Jesus and of the Resurrection of Jesus, and, finally, the Exaltation of our Lord Jesus Christ.

In the opening chapter the author discusses what is meant by the Divinity of Jesus and shows that in the New Testament any idea of Adoptionism is discredited but that some kind of doctrine of *kenosis* is essential. The alternative would be Docetism. The method adopted for the remaining chapters of the book is that of marshalling and arranging in suitable groupings the New

Testament passages relating to the subject of the chapter. There is a danger at times of this becoming very largely a catalogue, without sufficient argument or exegesis. The author could with profit have given less space to quotation and more to exposition, especially as his exposition is usually clear and sound. At the same time it is useful for the reader to have this gathering together of quotations.

Part of the argument in chapter 2 on our Lord's claim to be Divine seems a little stretched, particularly that on page 46. The declaration by Jesus that His words and will are identical with the Father's is not necessarily a claim to divinity. In chapter 4 the author deals with the different New Testament interpretations of the death of Christ (Ransom, Victory, Sacrifice), and rightly points out that Salvation in the New Testament is a gradual eschatological process which finds its fulfilment at the end of the age. More might have been made, however, of the present experience of salvation which, if it is an "earnest" of that which is to come is nevertheless very real to Paul and the other New Testament writers. In the chapter on the Exaltation of our Lord reference might also have been made to John xiii, 3: "Jesus knowing that he came from God and went to God."

Altogether this is more than a book to read; it is a book to possess and work at. It is suggestive both for further study and for preaching. Ministers and lay preachers should be glad of it and it might well be added to the books for the Baptist Diploma.

An appended note gives the parallels between the Pauline Epistles and "Q," and there are full indices both of authors quoted and of all New Testament references. These may have added a little to the cost of the book but they have added a great deal to its usefulness. As one who has criticised some previous Carey Kingsgate Press productions I should like to add that this book is well produced and the type and printing are pleasing and readable, although here and there the inking is a little heavy.

*The Fellowship of Believers.* By Ernest A. Payne. Carey Kingsgate Press, Ltd. 168 pp. 8s. 6d. net.

This new, enlarged and revised edition of Dr. Payne's book will be welcomed. It contains two new chapters, one on Worship and the other on Spiritual Discipline, together with two fresh appendices, the first on Christian Re-Union (the Baptist reply to a letter of the Federal Council of the Free Churches) and the second the statement of the Baptist Doctrine of the Church, issued in 1948. The list of modern books on the doctrine of the Church has also been brought up to date. The two new chapters are mainly descriptive, though there are also useful historical data in them, some of which will surprise present-day Baptists. The book in its revised form gathers together an amazing amount of valuable material in handy form.

W. W. BOTTOMS.



## ADDENDA

*Personal.* Further pastoral changes include: L. J. Cooper, Walsall; S. W. Cowley, Lymington; E. A. Gabb, Tooting; W. T. Goodwin, Warwick; W. J. Main, New Prestwick; R. E. Maycock, Swindon; F. C. M. Perkins, Worstead; C. J. Nelson, Forest Row; D. Monkcom, London, Winchmore Hill.

Death has again depleted our ranks and three well-beloved and honoured ministers of the Gospel have passed away—W. H. Haden, Philip Pegg and Alan Ritchie.

Illness has, for the time being, laid aside—G. W. Hodgson, E. F. Sutton, Leonard Weaver, Donald Monckom. Others are making good recovery, including H. D. Longbottom, Mrs. J. R. Gartry and Mrs. F. W. Butt-Thompson. We again record these names, not merely as names on a list but as fellow workers whom we will remember at the Throne of Grace. May the comfort and strength which God can grant, abound unto all bereaved, and those ill at home or in hospital ward.

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 LOVE'S OLD, SWEET SONG

It is Love's song because love inspires it, love of the work and love of those to whom it is sung. It is sweet because the singer, if at times pessimistic, is sure that this will not fail of its object, and it is old—as old as the B.M.F. itself. Proof is found in the first issue of the Magazine, a well-worn copy, jagged and browned with the Australian sun. C. J. Tinsley, of New South Wales, has sent it, and we thank him for this Museum copy. It is dated April, 1907, the price, 1d. Newton Marshall is Editor and the Committee includes Vernon Bird, W. E. Blomfield, Charles Brown, Walter Hackney, F. B. Meyer, W. T. Whitley, J. H. Rushbrooke, into whose wealthy labours we have entered. Our present Ideal—"ALL service to the Fellowship is honorary"—unconsciously derives from this first number, where the Editor writes: "*The Fraternal* does not ask for any wages, all that it desires is that ink and paper may be sure and that each minister will pay his shilling per annum." Then, after stating the objects, which are very much like our own to-day, the Editor proceeds, in dulcet notes: "Members who have not paid their subscriptions, which became due on 1st January . . ."! That was the old, sweet song forty-five years ago, and to-day our Treasurer gently croons it into the hearts of those scores, nay hundreds, who have not paid their subscriptions which became due in January, 1952.

*The Fraternal* then consisted of fourteen pages; the present issue runs to fifty-six because of the Supplement. We, therefore, broadcast our Song, not only to the defaulters but to all and sundry, to say that the cost of the Magazine and Supplement exceeds considerably the 3s. 6d. minimum. So, just a song at twilight, when the light is low, which we trust will lead to a debt discharged, when morning gilds the skies. This will mean a good day to

THE TREASURER.

FRATERNAL SUPPLEMENT

No. 2

# Spiritual Healing

# SPIRITUAL HEALING

An address by Dr. A. DAKIN

President, Bristol Baptist College

Given at the Annual Meeting of the Baptist Ministers' Fellowship at Bloomsbury Chapel, London, on Wednesday, 30th April, 1952.

LET me begin by saying that I am not in any sense making a pronouncement on this very important subject. Obviously there is a great deal that will have to be left out and there is plenty of room for difference of opinion. I am interested mainly in the presuppositions, the theology underlying some modern claims. And I want chiefly to raise some points which it is necessary for us to think about before we can come to a firm mind or launch out into a new way. Frankly I am in the main raising difficulties, but I think they are difficulties that have to be faced.

First let us note the changed situation.

(1) Medicine and surgery have proved their value beyond a doubt. I don't need to elaborate that statement before this audience. Working on the principle of cause and effect, medical science has had astounding results and has brought great blessings to the human race. The trend now is towards prevention. If the cause is known not only is there the possibility of cure when the disease is present, but also the possibility of preventing the disease altogether.

The ultimate logic of this position is that, given sufficient knowledge and the proper organisation of society, disease in all its forms could be banished from the lot of man. That is the ultimate logic, though whether it is a sound position can be debated. However, the fact remains that the secular mind tends to the view that all disease is contingent on human ignorance and bad conditions, and therefore might conceivably be eliminated.

Then, as you know, there are those who come to the same conclusions by considering the nature of God, i.e., a theological idea is thought to lead to the same goal as is foreshadowed by medical science. Disease is something that never ought to be in the universe of God, something that God does not intend or will, and therefore again it is something that ought, and can be abolished.

That belief, supported on two sides, is perhaps the chief new factor in the present situation.



(2) The second factor is the discovery of the importance of mind in its influence on the body. It is now granted that many physical ills have their roots in deep-seated mental trouble—some kinds of paralysis, some dermatitis, some gastric ulcers, some arthritis and even sometimes T.B. have been found to be due to mental disturbance and have been cured only when the mental disturbance was cleared up. Hence, for many physical ills, as well as mental, the treatment of the mind has become essential. No longer is it possible to draw a sharp dividing line between the physical and the mental.

This, again, has fortified the idea that we ought ultimately to get rid of all disease. At least, it has opened the way to a far wider range of cures and given also useful knowledge, leading to prevention. However, we must be careful not to draw the conclusion that all illness is mental in origin, tempting as such a conclusion may be. At present we can only say that such a view is not proved, though the relation between body and mind as now being increasingly discerned is leading to entirely new thought and speculation on the point.

It is, then, these two factors working together, along with the modern preoccupation with the New Testament rather than with the Old, that have given rise to the new interest in spiritual healing, and these factors must obviously be taken account of in our thinking.

Two observations can be made at once.

First, medical science has justified itself and must be given its place. Any talk of spiritual healing as an *alternative* to medicine and surgery is, in my judgment, at once condemned. It is not true to the facts.

But, on the other hand, the mere reliance on drugs and surgery without regard to the patient's state of mind is equally out of date. The treatment in every instance has to be treatment of the person and not of the disease as such; the physician must know the man as well as his books. Happily this is now being increasingly recognised by the medical profession.

Now in the treatment of the mind there are, broadly speaking, two methods.

(1) Psycho-analysis. All I want to say about this is that it is thoroughly scientific, i.e., it works on laws that have been discovered and tested. But it is work essentially for the expert, and by that I mean the man who has not only got his theory, but also had much practical experience in the clinic. I don't recommend ministers to attempt it. It is a full-time job and not our job. The most we can do, I think, is to have enough knowledge to know when a psycho-analyst is required and to advise the family of the fact, and perhaps recommend the right man. This is by no means an unimportant help we can render, as often the family is quite

ignorant of the trouble and sometimes very suspicious of any psychological treatment. We should have enough knowledge to advise those who are in ignorance, and in this way we can help towards a cure.

(2) The other method of mental healing is by suggestion, whether on the conscious or the sub-conscious mind, whether by deep hypnosis (rarely required) or semi-hypnosis or by Coue's method or any other. Here the law seems to be that a suggestion working deep down in the sub-conscious is much more potent than one working consciously. And in this fact lies one of the chief difficulties. It is easy to implant the opposite idea in the sub-conscious while actually trying to implant the right idea in the conscious. Also in all healing by suggestion there is the danger of reaction, and the reaction seems to be severe in proportion to the original success. As I see it, while psycho-analysis is reasonably safe and without any serious after-effects, suggestion is always something of a risk.

Now a lot of what is called spiritual healing is just simply healing by suggestion. And here the same rules apply and the same risks are present. It would be serious, one thinks, if the dangers were not clearly visualised. Obviously for spiritual healing of this kind a good deal of sound psychological knowledge is required, nor can religious sentiment or even a theological idea be a substitute for such knowledge. It is a field in which it is much easier to be a bungler than an expert—but a bungler can do a great deal of harm however much he may be filled with the spirit of goodwill.

Perhaps I ought to say clearly that thousands of stricken people have been healed both by psycho-analysis and by suggestion—but hitherto in both fields it has been mainly the work of the trained psychologists, working on the basis of proved scientific principles. We must be careful, I think, to avoid the view that spiritual healing offers a short cut to the goal such as can allow us to by-pass the scientific principles and the knowledge and training required for their application. That would only be another illustration of the age-long idea that spirituality is an adequate substitute for knowledge. We must be on guard lest the psychologists should have the science and the Church be left with the hit-and-miss methods of mere quackery.

My point is that there are laws governing healing by suggestion and such laws are important to the spiritual healer in so far as suggestion is his method. The fact that he calls himself a spiritual healer does not excuse ignorance of established facts.

Now it is in the matter of suggestion that we ministers come near to our own work. By reason of our office we carry suggestions to our patients and such suggestions are naturally very forceful where the patient is truly religious. We go into the sick room as the representative of God and of the Church. If the patient has a regard for God and a love of the Church obviously our very presence is powerful to suggest. Yet how easy it is for us to implant

in the sick mind the idea that there is no recovery, even while we are praying for God to heal. And that implanting has all our prestige as ministers behind it. There lies our special difficulty. Are we sure ourselves that there is the possibility of healing? In some cases, maybe, we are almost sure that there isn't? And our personal, fundamental belief, sensed by the patient is more powerful in the way of suggestion than anything we may actually say.

Here we come up against the real core of the matter. We can't feign a belief that isn't real. What then?

There are two possible attitudes:—

(1) To persuade ourselves firmly, on theological grounds, that God's will is for everyone to recover. And to take that suggestion to every bedside firmly and without reservation. Some talk as though they had adopted that attitude and had sound theological reasons for it. God's will is healing for all.

I cannot myself take that view. I can say that God is on the side of health, but I can't go on to the further conclusion and say that it is God's will that every sick person should be healed. Why? Because theological propositions have to be tested by the facts of life. Calvin taught that every disease and illness was the direct application of the will of God for each particular individual. He believed such was the teaching of the Bible. He maintained that God used affliction as an instrument to punish the wicked and to chasten the elect. The one word "smallpox" is sufficient to show that Calvin's theory is not correct. The facts are against it. Now we are in danger, I think, of going to the other extreme and saying that no disease or illness is, or can be, in the will of God. Therefore we can go to all without distinction and offer healing.

But are we certain that such is a sound judgment? And again, do the facts of life support it? I think not.

(2) The other attitude is the one with which we are all familiar. Namely, to go to every bedside with an open mind as far as possible. We admit that always there is a limitation of human knowledge: even the doctors may be wrong. But on the other hand we know that they may be right. Hence we pray for healing, but always with the phrase, "If it be God's will." That is what we may call the conventional religious attitude. It is an attitude that we are now told we ought to abandon because it easily encourages in the patient the idea that he will not recover—or at least it has not about it the firm suggestion that he will, which suggestion, it is argued, is absolutely necessary to the cure.

However, I still think it is right. And if the patient is really Christian he himself will want to say, "If it be God's will." Here let me remind you that Christianity faces frankly the fact of death. And in spite of the modern conspiracy on the part of doctors, drugs and relatives to hide this fact, we should remember that it is part of our very faith to bring men into a right relationship with it. Hence it seems to me that putting the whole of the circumstances into the Will of God is still the right Christian attitude



and it is only in the right Christian attitude that real good will be done.

Anyway, that is the point for us to decide. I am convinced we ought not to attempt anything in the way of spiritual healing until we have come to a clear mind and firm position on this fundamental issue. Is it God's will that all should be healed, or have we to leave some disease and illness as part of His providential order for mankind?

Prayer naturally comes in as a great factor in suggestion. We certainly could do a lot more than we do by organising the prayer life of the Church with regard to illness—all praying together at certain times, or having special praying groups, with the mention of names and statements of the actual conditions and so forth. But, here again, the same decision is vital. Is this prayer life to be organised on the basis of "if it be His will," or is it to be on the basis of the idea that everyone ought to expect healing?

Some would say, of course, can't we get on with the praying without staying to solve this particular problem. The answer is, "No." If we are wrong in our thinking at this point we can do grievous harm to many sick folk and ultimately do much harm to religion. Religion is bound to be discredited if again and again the facts of life are found to be contrary to what we are teaching.

Then a further question. What about miracle? I mean healing, not by suggestion, but by the direct act of God in response to prayer.

In the New Testament, whatever anybody says, they are miracles, happenings contrary to the workings of nature. That is how they are presented and that is what they are meant to be, culminating in the raising of the dead.

Ought such things to happen now?

You know the argument. God in Christ did these things. He gave this same power to the early Church. The Church with the Living Lord ought, then, to possess it now.

Without dealing adequately with so large a theme I want to make one of two observations for you to consider.

(a) If there is miracle, it is God's work and not ours. We cannot dictate when and where God shall work His miracle. Again, it has to be, "if it be His will." It would be a terrible thing for us to give the sick person the impression that God will work a miracle on his behalf. He may do so, but it is not for us to say that He will.

(b) There are, in my judgment, no conditions that we can stage to make miracles possible. The idea that if we could raise the spiritual temper of the Church to the right level then miracles would inevitably happen is, in my opinion, sheer illusion. It is only a modern version of the old Pharisaic view that if only the people would keep the law then the Kingdom of God would come.

Nor is faith enough. I could not say that God's healing power is proportionate to the sufferer's faith. Often at the moment when the need is greatest the faith, by reason of physical weakness, is at its lowest ebb. We know that from our spiritual work. I should be hopeless, I think, if I had to believe that God's power and mercy to me was at all times exactly and nicely conditioned by my faith. An excessive subjectivism at this point seems to me is disastrous.

(c) The evidence of the New Testament wants carefully re-examining. Our Lord did not heal all and sundry. That is obvious. There was more than one sick man at the pool of Bethesda and there must have been thousands in Palestine whom He left as they were. On what principle He made His selection we do not know. He himself seems to have put this side of his activity on a low plane. He didn't advertise it. On the contrary, He strictly charged them that they should tell no man of it. Nor did His miracles fill "His Church." "Then began He to upbraid the cities wherein most of His mighty works had been done. Woe unto thee, Chorazin . . ." And you will remember that in the great Commission (Matthew xxviii, 19, 20) there is no mention of healing.

In the best text of Mark iii, 14-15, the first Commission to the disciples is to preach and cast out devils (both Matthew and Luke add, "heal the sick"). The casting out of devils all through the New Testament is on a different footing from the healing of the sick. I get the impression, both from the Gospels and from the Epistles, that our Lord was more concerned with sin than with suffering. So the Church has believed in all the ages. And certainly no spiritual healing which does not take account of sin will do. To many a sufferer the Christian message would be not "Take up thy bed and walk," but "Repent and believe in the Gospel." And such a person would not be healed of God without repentance no matter how much prayer was put up on his behalf.

I say all this to show that the New Testament evidence is not as clear and simple as is sometimes assumed. Anyway, we have to go even to sick people with the full content of the Christian message and not merely such part of it as may at the moment be acceptable. That one fact alone is sufficient to show that spiritual healing has to be something much more radical than just the offering of a prayer for miracle. Even such prayer must spring out of accurate knowledge of the patient's total condition.

Then, finally, and as I think, very important—*Prevention*.

That, in my judgment, is our real work. And we perhaps need to get an altogether better conception of it.

Every conversion is an insurance policy of good or better health. Our business is to get men spiritually healthy, to put them if possible on the way of spiritual health from the start.



That always brings dividends in the physical sphere. There is a great deal of good health in this place at this moment, or shall I say there is a great deal of bad health not in this place at this moment because we all gave our hearts to God in our early days and have walked through the years in His fellowship. If it had not been for our Christianity not a few of us would have been dead by now and many of us wasted with disease. We have only to think of what we have missed to see the fruits of good health from the tree of life in the physical realm. Conversion is not a cure-all. But it is a cure for a lot of ills and it is always a guarantee against some ills that would otherwise come. This is a point we have perhaps not stressed enough. The Kingdom of God does mean health. Our Lord's miracles are the symbol of it. But health here does not always mean a cure. More often it spells prevention.

Then look at the following ! Here is a list of things actually recommended at different times to psychologists to various patients. One needs to face up frankly to his own nature, to its possibilities of sin. Another needs to face up frankly to sin already committed. Another needs to engage in some service to take him out of himself. Another needs a sense of belonging—he's lonely, unhitched. Yet another has to find an outlet for his social activities. While here is a man who needs some high purpose to give his life meaning. Further, we are now told that for physical well-being it is necessary to harbour thoughts of love and goodwill ; while thoughts of ill-will and anger and malice and hatred and so forth are, as it were, poison in the blood. Even heart specialists now are giving serious attention to the kind of thoughts their patients harbour.

Take all this together. Is it not just the very thing that a sound Christianity offers ? Is it not the level to which we are all the time trying to lift our people ? If, then, this is the cure, when people have gone wrong, surely if we can get them on this way earlier, we shall prevent them from going wrong. And that, I think, is our main task. I venture to say that we shall do more for the world's health by preaching the Gospel in its full-orbed significance than by all the cures we may work. Not that we should refrain from working cures where that is possible, but don't let us belittle the prevention side.

The ideal of health—physical, moral and spiritual—should always be before us. To secure it many agencies are at work, some based on science, some on religion. The man who is striving to make the Gospel effective in the lives of people has an honourable place amongst these agencies ; and, in my judgment, the Gospel itself is still his greatest asset.

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